

Luther Life

MAGAZINE FOR LUTHERAN YOUTH



REFORMATION DAY

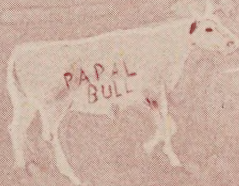
MARTIN LUTHER'S

OF THE LUTHERAN CHURCH

CREST
OCT. 31-'52

1ST LUTHERAN CHURCH

REFORMATION
SERVICE



APRIL 1953

25 Cents

Luther Life . . .

APRIL 1953

Vol. LXV, . . . No. 4

Topics

WILL YOUR CHILDREN BE ROMAN CATHOLIC? . . . a warning	16
ROADMAP TO HEAVEN . . . is a "conversion experience" necessary?	21
PARENTS AREN'T PERFECT . . . written by a teen-ager	26
WHAT'S WRONG WITH TEEN-AGERS . . . an adult's analysis	27
THE INDIANS . . . America's forgotten people	33
SORRY, NO LUTHERAN CHURCH IN TOWN . . . needed: money, ministers	38
INSIDE MIDDLETOWN, U. S. A. . . . guide to your community	44
A BUSINESS MAN'S EXPERIMENT . . . young adult topic	50

Features

YOUTH IN THE CHURCH . . . round-up of news	3
FUN AT MIAMI . . . recreation at the LLA convention	55
MOVIE REVIEWS . . . new magazine feature	57
APRIL ANTICS . . . party suggestions for the month	59
BOOK REVIEWS . . . Marco Polo was quite a guy	61
CLATTER by conrad, jr. . . . books can talk	64

COVER PICTURE: Kay Rebel, left, placed second in the senior division of the Kentucky-Tennessee LL's fall poster contest. Sylvia Thompson, right, won first place in the intermediate division. Although Sylvia's grasp of historic facts is not accurate, her imagination is certainly good. The picture is by "The Louisville Times." Picture on page 17 is by Acme.

LUTHER LIFE (formerly The Luther League Review) is the youth magazine of The United Lutheran Church in America. It is published monthly by The Luther League of America, official young people's organization of The United Lutheran Church in America, John M. Mangum, editor. Publication Office: The Kurzenknebe Press, 429-437 Herr Street, Harrisburg, Pennsylvania. Editorial Office, 1228 Spruce Street, Philadelphia 7, Pennsylvania.

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"Ugh! Wha'hoppin'?" the Miami Redskins grunt to each other as they peer from behind sign and tepee. For they hear the peppy songs and the pounding of walking, running, hustling feet of 2,500 Luther leaguers—2,500 leaguers who are surrounding them from all directions for the greatest "powwow" in the history of the LLA.

Like any good traveler, each leaguer is right now preparing for this journey to a mountain top. This convention, with the theme "Armed with His Word," can be a mountain-top experience if we let God make it so. In your Luther League devotions, **pray**—thanking God for this opportunity to meet in an international convention, asking him to inspire those who attend to deeper faith and greater service in Christ Jesus, our Saviour. As a small introduction to the meat of the convention, study several topics on the Lord's Prayer, the Apostles' Creed, or the Holy Communion. As wise Christians, prepare to let God enter your hearts, and challenge you to Christian living.

Then use some enthusiasm-builder for the convention, like the following pep song to the tune of "Three Li'l Indians"—

Come, oh come, oh come to Miami (three times)
All Luther leaguers should.

Come, oh come, on August 10th (three times)
1953

Come to play in recreation,
Meet new friends, sing hymnspiration;
Study the Bible and Christian doctrine—
All at Miami.

How are you raising the \$35 for registration? Some have raised it by selling pups, collecting tax tsamps, working part-time in a grocery store, collecting paper, winning the state intermediate contest. But . . . time's a'wastin! Some have already registered! Write to the LLA offices for registration blanks. C U at Miami U!

(signed) RED SKIN

youth

in the church

Western Canada investigates

Possibility of inviting the Luther League of America to hold a biennial convention on the territory of Western Canada in the near future was discussed by the synodical executive committee in session at Saskatoon, Saskatchewan, January 17-18. A committee was appointed to make further investigation into available facilities and into synodical responsibilities.

At the same meeting the committee unanimously voted to give all Life Service Sunday offerings to provide stained glass windows in the chapel of the new administration and classroom building of the Lutheran College and Seminary in Saskatoon. Plans for construction of this building are complete. Work will begin in the spring.

Approval was granted for the purchase of a synodical life service flag. On it will be placed crosses for those entering full-time church work since 1947, the year in which the Western Canada LL was organized.

Invitation of the South Saskatchewan District LL to hold the next synodical convention in Regina was accepted. Date was set for Thanksgiving weekend, 1954. Recommendation was also passed that conventions be held annually.

Give men and money

One-third of the student body at Pacific Lutheran Seminary, Berkeley, Cal., are men who have held important positions of leadership in congregational Lu-

ther Leagues in California. "The records show," writes Correspondent Marie Gearing, "that a very high percentage of our future ministers had their initial opportunity of leadership for their Lord in a Luther League meeting."

These eight seminarians are: Bliss Belinger, Altadena Lutheran; Stan Califf, Trinity, Pasadena; Ken Hartzheim, First English, Los Angeles; Ed Ray, Trinity, Long Beach; Chris Thearle, St. Matthew's, North Hollywood; Ben Torres, St. Paul's, Santa Monica, and Our Saviour's, Tucson; Bob Varblow, St. Michael's, Berkeley; and Roger Veum, Harbor Gate, Richmond.

Congregational leagues in California are also making financial contributions to the new school . . .

Chimes in California

Few congregations watching a Luther League play receive the surprise—almost shock—that thrilled members of Holy Trinity Church, Inglewood, Cal., at Christmas.

The situation was not an unusual one. Luther leaguers were presenting "Why the Chimes Rang." The pantomimed play relates the story of a great church whose chimes had not rung for hundreds of years. Belief was that if some gift particularly pleasing to God were placed on the altar the chimes would ring again.

For that reason a painter brought his finest masterpiece, an author gave a book on which he had been working for years, a rich man brought a bag of gold so



Chimes rang through the church

The congregation was startled

heavy he could hardly carry it. The king of the country even placed his crown on the altar. But still not a sound from the chimes.

According to the play, two little boys from a neighboring village started for the church to watch all the important people present their gifts. But, just outside the city, they discovered an old woman who had fallen in the snow. The boys couldn't leave her there to freeze, so Little Pedro told Little Brother to go to the church alone. And he gave his brother a coin to put on the altar when no one was looking.

Despite the lack of snow in California, the play at Holy Trinity Church went according to directions. The chimes refused to ring after all the famous people made their offerings. But when Little Brother placed his coin on the altar . . .

Real chimes really rang through Holy Trinity Church for the first time.

Many members of the congregation knew that chimes were being installed in the church as a gift from Mr. and Mrs. George Eshe in memory of their infant son. But they thought that they would not hear them until the dedication service on Christmas Eve. The chimes at Holy Trinity first rang in response to the gift of a little child.

Witness in Ontario

Leaguers from St. Peter's Church, Brodhagen, Ont., arranged a Christmas scene in one of the store windows of their village. "We hoped," reports Leaguer Marleen Deigle, "that our work would serve as a witness to the real reason for Christmas."

Girls dressed dolls for the scene. Boys painted the background, made the manager, and arranged the lighting . . .

Eighteen-year-old Calvin Diegel, a high school senior, has organized a junior choir at St. Peter's Church. Under his direction are 20 youngsters between the ages of seven and 12. The group presented a carol service at Christmas and are at work on an Easter cantata.

Help mountain mission

California, here we come.

Illinois is where we're from.

This was the theme song throughout Illinois during January when leaguers made a special drive to raise \$1,200 to help build a chapel for the Mt. Olive Mission in the Sierra Mountains of California. (See "Assignment in the Mountains" on page 9, March LUTHER LIFE.)

"Many times we forget that there are people right here in the United States who haven't heard of the Christ Child," Illinois Prexy Helen Habermann said. "That's why we hope that some of the other states who have reached their Argentina quota will work with us to preach the Gospel to these people in the mountains." . . .

Three new faces on the Illinois executive committee belong to Bill Harum, Betty Jo Vietmeier, and Ann Beckstrand. They have been appointed to serve as first vice-president, second vice-president, and special gifts secretary, respectively. All three are students at Carthage College. . . .

Plans for 15 area workshops were outlined to the Illinois executive committee, December 12-13, by Workshop Chairman Wendy Mathews. He pointed out that "no one will have a great distance to travel" to attend a workshop and that workshops would be small enough to "get an individual effect."

A plan, similar to the one used in Texas, is also being worked out to determine 20 places where caravanning will do

the most good. Caravans are considered by the state execs as an important part in showing groups the "how" of Luther leaguering.

Conduct financial experiment

"50-50 Stewardship" is the name of the new financial plan being tested in the Wisconsin LL. The experiment will continue among local and district leagues until the 1953 state convention in September. Then it will be either adopted or dropped.

Under the program, patterned after that of the Northwest Synod, all local leagues are encouraged to use the free-will offering at every meeting instead of



A COPY OF LUTHER LIFE is placed in the cornerstone of the new building, Edgebrook Church, Chicago, by President Richard Payne of the Senior Luther League, while Pastor Louis H. Valbracht watches. Richard's part in the service was symbolic of the participation of the congregation's 65 Luther leaguers in the program of the church. On this special occasion the congregation burned the mortgage on the present church and parsonage.

collecting dues or membership fees. Fifty per cent of this offering will be used by the local group for its expenses. The other 50 per cent will be sent to the Wisconsin LL treasurer, who will distribute the money as follows: Fifty per cent to the state league, 35 per cent to LLA apportionment, and 15 per cent to mission funds.

In the month of December twelve leagues, most of whom formerly did not contribute, sent in large offerings under the 50-50 program. . . .

The 55 members of the senior and intermediate units of Holy Trinity, La-Crosse, showed their Christmas spirit by sending two boxes of school supplies to unknown friends in a school in western Germany. They chose to do this in place of the usual exchange of gifts among themselves. Earlier the same league sponsored a clothing drive and contributed almost 600 pounds of clothing for Lutheran World Relief. . . .

The Wisconsin LL exec committee has offered the trip to the LLA convention at Miami University at the blanket rate of \$65.00. This will include both transportation and registration. Under the blanket rate, leaguers from places far from the point of debarkation will be able to go for the same rate as those nearby. . . .

Wisconsin's first state caravaners started work in November when Treasurer Doris Prill and Vice-President Dick Skow traveled 400 miles to attend the mission rally of District No. 4 in Marshfield.

New York Synod aids LL

New York Synod will pay traveling expenses for several deaconesses to visit spring rallies of district Luther Leagues. The deaconesses will speak about life service in general and the diaconate in particular.

District nominations for the state life service flag will be made at the rallies. These will then be submitted to the state

convention for approval . . .

In Mohawk Valley District a joint meeting of pastors, adult advisers, and district executive committee met recently to discuss LL problems.

"In my opinion," Reporter Millie Skandera writes, "we left with two important things in mind. First, we felt we should try to encourage free will offering instead of the dues system. Secondly, we felt that the leagues should be more concerned over presenting a good program to the leaguers it does have rather than placing so much emphasis on bringing new members in.

"Don't get me wrong," she continues. "I don't mean that we don't consider the evangelism program good. It's just that we feel you can't expect to get new members in if you don't already have something good for the current members. Something on the order of 'charity begins at home.' Have I made myself clear? I hope so, because I wouldn't want an 'Un-Lutheran Investigation Committee' to come knocking at my door."

Maryland roundup

A newly reorganized league at Funkstown, Md., has adopted the project of making small greeting cards on which is printed a scripture verse. These cards are placed on the trays of patients in a local hospital . . .

The Martinsburg, W. Va., league recently invited their district to a winter swim at the newly constructed indoor pool of a nearby college. It was one time the boys out-numbered the girls—at least two to one . . .

Zion leaguers, Silver Spring, Md., came dressed in "South of the Border" fashions to a South American fiesta recently. The film "A Young Church Growing" was shown . . .

Maryland executive committee recently voted to hold the synodical convention at Gettysburg College over Labor Day weekend . . .



Praise in Mississippi for "An American Christmas Eve"

An evangelism conference, sponsored by the Maryland Synod, will be held in Frederick, April 15. Young people are being encouraged to attend the evening session.

Paint pot project

Standing there, the group of 20 surveyed their progress and then pitched in again to finish before dark.

M. O. P.'s German Conference LL, Philadelphia, was on the third and final lap of their "paint pot project." It started in the spring of 1952 with a square dance, the proceeds of which were earmarked for paint and brushes. Labor was to be drafted from local leagues.

Conference President Karl Schneider ran across many idle hands throughout the area, and knowing the need of the Frankford Settlement House in Philadelphia, he put two and two together. Result was that several rooms and lots and lots of tables and chairs were painted.

Painting dates were staggered throughout the fall with teams of 20 working from 10 A. M. until 5 P. M.

Drama with a drawl

That was the best play we've had yet . . . You kids were wonderful . . . We are really proud of you, and we do love every one of you. . . .

These are samples of the many com-

ments heard by Trinity leaguers, Jackson, Miss., after their performance of "An American Christmas Eve." (See December LUTHER LIFE.)

"In two rehearsals I never thought you'd do it," reported Bob Wooden, scenery and lighting director, after the play was over. "You kids sure fooled me." The performance on December 21 was actually the dress rehearsal. But it played to a packed house.

Bang in Parkersburg

Evangelism exploded with a bang in Parkersburg, W. Va., last fall when the senior LL discovered that in the congregation were many boys and girls of intermediate age who took no part in league activities.

Without wasting any time, the seniors sponsored a "round-up" party and called personally on each intermediate to get him out for the organization of a junior high group.

Result is that the intermediates have been going strong ever since. They average 14 at every meeting.

Year 'round mission work

Every league in Brooklyn District receives invitations to make two, three, or four visits each year to inter-mission institutions in the area. Included among the homes served by the leagues are:

Tiding Over Home (children), Marienheim Old People's Home, Faith Home (for incurables and old folk), Evangelical Home (large home, about 200 residents, for old folk).

Most calls are probably made by the league of St. John's Church, Prospect Ave. In addition to scheduled visits the young people show movies, present their annual play to at least two of the homes, and sing Christmas carols at Marienheim.

Visits were made by the following leagues during the month of December: Reformation to Marienheim: St. John's, Bensonhurst, and Good Shepherd to Tiding Over; Zion, Henry St., to Marienheim; St. Philip's to Faith; Incarnation and St. Mark's to Evangelical; St. Matthew-Emanuel to Faith; Senior League of St. John's, Prospect Ave., to Marienheim.

Read to Navy men

Long Island leagues have also been active in inner mission work. Girls of the senior league of Good Shepherd, South Ozone Park, read regularly to patients at the St. Albans Naval Hospital...

Four members of the Youth Fellowship of Christ Church, Feeport, recently took eight children from the Tiding Over Home for an outing. The children ranged from three to 10 years of age. Enthused one member: "It was great to see what a little bit of love and interest could do for these children!"...

Patients at Triboro Hospital have been visited recently by the senior league of All Saints' Church, Jamaica, and the youth choir of Our Saviour Church, Jamaica...

Sign language

Symbols of the Christian faith have been made of plywood by members of the senior unit of Christ LL, Flushing, and hung in the social hall of the church. Purpose was for both education and decoration. Symbols made were: Luther emblem, Agnus Dei, Celtic cross, dove, cup and cross, lily, Holy Trinity, St. Paul, Jesus Christ the Victor, triquetra, Cru-

sader's cross, Chi Rho, keys of the kingdom...

Girls of the senior unit of St. Matthew's LL, South Ozone Park, attend the 8:00 A. M. service and see that robes of the junior choir are neat and clean and worn properly by the choristers...

Members of the Intermediates and the Loyal Lutherans of Christ Church, Rosedale, take turns in publishing the church paper. It is mailed to every member of the church, plus friends and servicemen.

Senior unit of Good Shepherd LL, Belaire, presented a Christmas play for the children of the Sunday school.

Project on Welfare Island

Late one night last November, 50 exhausted Luther leaguers wearily headed toward their homes in The Bronx, Harlem, lower Manhattan, Staten Island. Even the hard seats on New York City's subway cars seemed soft and comfortable. The New York City District had just completed its annual service project at Welfare Island.

This island, as the name implies, is the center of the giant city's welfare services. It has an abundance of hospitals and homes for the underprivileged, the sick, and the old of the sprawling metropolis. Every year on Thanksgiving Eve, Luther leaguers gather there to try to bring a measure of good cheer to some 1,380 old folk who have no other home.

This year's project started in mid-afternoon when a group of leaguers met in the Lutheran chapel to pack almost 1,400 gift bags. The task was not completed until just before a league variety show was to go into production in the auditorium at 7 P. M.

Rhythm in a wheel chair

Approximately 600 old folk were entertained in the auditorium by the district leaguers under the direction of Al Siegletz, Jr., master of ceremonies. As the show progressed from one number to



LEAGUERS of New York District arrived early to pack 1400 gifts for guests of Welfare Island.



LEAGUERS of Transfiguration, New York, put on a variety skit as part of the evening's entertainment. Elderly people were given gifts as they left the auditorium.



the next, running the gamut of song and dance from the Gay Nineties to the present time, the effect upon the audience was one thing that will never be forgotten by our leaguers. Especially, when one leaguer did a "great" Charleston. Here was the dance that was most popular when the majority of the audience were in their "hey day." Many of the men and women swayed in their seats. One old woman in a wheel chair tried to dance again.

Another leaguer sang a solo of "I'll Never Walk Alone" and really did a good job of it. By the expression on most of the faces in the audience you could see that they were touched, and approved of the singing. One of the men was overheard saying to a friend, "Hard song . . . good singer . . . really hits the high notes."

When the show finally came to its close, the old folk filed out and received their gift bags from our leaguers. It was here that we received many "thank-yous."

The majority of the people were truly appreciative. We were satisfied with this very small service that we had rendered.

—GUSTAVE H. WEDEMAYER, JR.

Whirlwind in Shippensburg

Joining the league at Memorial Church, Shippensburg, Pa., is like joining a whirlwind. The schedule of youth activities means that members are at the church at least twice each week—and usually oftener.

The LL vesper choir sings at the evening service every Sunday and once a month the young people conduct the entire service . . . Each Sunday evening the LL sponsors a fellowship supper and conducts a Bible study . . . On a week-night every week they gather in the church gymnasium for recreation.

Projects are a regular part of the program. During the Christmas season they distributed food baskets to needy families.



EVERY SINGLE MEMBER of this catechetical class, confirmed at Memorial Church, Shipensburg, Pa., last year is now a member of the Luther League. This unusually active league proves that youth need not be lost to the church after they complete their catechetical training. The group has six adult sponsors.

Last summer they visited the National Lutheran Home for the Aged in Washington, D. C. When renovation on their church is completed, they plan to purchase a new pulpit for the chancel.

Perhaps one explanation for this unusual life is that six adults of the congregation are so interested in the youth that they all serve as advisers.

Hawaii LL convenes

Forty young people attended the second annual convention of the LL of Hawaii in Honolulu, Dec. 31-Jan. 2. Twenty of these traveled by plane from Kauai.

Convention site was the Pearl Harbor chapel. Leaguers stayed in the adjacent quonset hall.

Newly elected officers are: President, Dora Jane Manantan, Lihue, Kauai; vice-president, Joyce Connor, Downtown Church, Honolulu; secretary, Angeline Furtado, Koloa, Kauai; treasurer, Franklin Swanson, Jr., St. Paul's Honolulu; and camp secretary, Douglas Kaestner, Downtown Church, Honolulu.

From hither and yon

Records were broken at four fall rallies in Iowa. Council Bluffs rally registered 134, Muscatine 319, Webster City 140, and Sioux City 186 . . .

Although the senior unit of Union LL, York, Pa., is only a few months old, the 15 members recently played host to the York District missionary rally. In February the group visited churches of other denominations. In March they studied boy-girl relations at their meetings. To make these latter sessions more meaningful, they invited their parents to sit in on the discussions . . .

Karl Schneider, president of the German Conference LL of the Pennsylvania Ministerium, entered the U. S. Army late in January . . .

The Emmanuel-St. Matthew senior league of New Market, Va., sponsored a social for children of the congregation in the Christmas season. They presented fruit baskets to several convalescent members of the congregation and went caroling on Christmas Eve . . .

Christ LL, Roanoke, Va., which was reorganized a few months ago, entertained leagues of the Roanoke and Salem area, January 7. This group now has 23 active members . . .

Two of the rural leagues in Mississippi often conduct Sunday morning services when it isn't "preachin' day." . . . Leadership workshops are planned for the 1953 Mississippi LL convention. This will be the first time in a number of years that such training is conducted . . .

Over 200 leaguers representing almost 25 leagues attended Connecticut's annual mission rally at St. Paul's Church, Middletown, February 1.

Illinois Prexy Helen Habermann was recently elected to the 1953 *Who's Who in American Universities and Colleges*. "Hobby" is a junior at Carthage College, majoring in Christian education. . . . At present Carthage has officers from three state leagues and one national officer in its student body. . . .

Special gifts

Special gifts were contributed to the Luther League of America in the last six months of 1952 by the following:

CANADA

St. Peter's LL, Brodhagen, Ont.
Trinity LL, Ayton, Ont.
Joanne and Carol Raymond
Garfield Raymond

CENTRAL PENNSYLVANIA

Wills LL, Somerset
St. John's LL, Abbottstown
St. James' LL, Red Lion
Executive Committee, Central Pennsylvania LL

FLORIDA

St. Mark's LL, Jacksonville

GEORGIA-ALABAMA

Mr. and Mrs. P. G. Schafer, Montchat, Savannah

APRIL, 1953

ILLINOIS

Don Knudsen, Oak Park

MARYLAND

Maryland Synodical LL

MIDWEST

Christ LL, Ellis, Kans.
Midwest Synodical LL

NEBRASKA

Luther League

NORTH CAROLINA

St. John's LL, Concord
Augsburg LL, Winston-Salem
St. Paul's LL, Hamlet
St. Andrew's LL, Concord
Mt. Olive LL, Gold Hill
Holy Comforter LL, Belmont
Bethany LL, Kannapolis
Holy Trinity LL, Statesville
Holy Trinity LL, Charlotte

PENNSYLVANIA MINISTERIUM

Grace LL, Royersford
Philadelphia Conference LL
Janet Heiss, Anne Arey, Joyce Killian,
Annamary Smith, Robert Marion, Ned Ben-
ner, Don Yoder, George Greenwood, and
Lane Shank

SOUTH CAROLINA

South Carolina LL

TEXAS

The Rev. E. Rowoldt, Kenedy
St. Luke's LL, San Antonio
Emmanuel LL, Inez
Peace LL, Vernon

VIRGINIA

Emmanuel-St. Mathew's LL, New Market

SPECIAL

The Rev. Leslie Conrad, Jr.

Financial Report

For the year ending December 31, 1952

	APPORTIONMENT		ARGENTINA PROJECT		YOUTH SUNDAY	SPECIAL GIFTS
	Quota 1952	Paid	Quota 1952-53	Paid	July-Dec.	
California	\$ 438.40 (1)	\$ 438.40	\$ 548.00	\$ 283.50	\$ 120.00	
Canada	1,022.40 (23)	1,022.40	1,278.00	1,013.21	207.25	\$ 42.00
Central Penna.	1,200.00 (5)	1,639.20	1,500.00	1,214.79	783.09	30.00
Columbia Dist.	116.00(12)	116.00	145.00 (5)	148.20	5.00	
Connecticut	80.00 (4)	100.00	100.00 (1)	110.00	31.95	
Florida	105.60 (7)	105.60	132.00	123.40	117.50	10.00
Georgia-Ala.	232.80 (22)	234.20	291.00	115.70	265.53	15.00
Illinois	960.00 (14)	960.00	1,200.00 (2)	1211.00	292.42	26.00
Indiana	404.80 (17)	404.80	506.00 (4)	551.25	85.07	
Iowa	545.60 (16)	545.60	682.00	481.62	34.00	18.76
Kansas	280.00 (6)	280.00	350.00	125.00	142.02	
Ken.-Tenn.	270.40 (19)	270.40	338.00	158.75	89.22	
Maryland	686.40	312.00	585.00	538.40	20.00	10.00
Michigan	276.00	200.00	345.00	179.39	68.22	
Midwest	695.20 (9)	695.20	869.00	780.35	35.59	35.00
Min. of Pa.	3,296.80	3,032.00	4,121.00	2,273.06	897.20	130.00
Minnesota	640.80	480.01	801.00	457.70	3.25	
Mississippi	19.20 (8)	64.50	24.00 (3)	45.00	32.85	
Montana			30.00	8.16	14.94	
Nebraska	514.60	431.34	643.00	276.63	64.01	20.00
New Jersey	678.40 (18)	678.40	848.00	367.45	213.84	
New York	1,600.00	722.00	2,000.00	950.33	854.40	15.00
N. Carolina	1,966.40 (3)	1,966.40	2,458.00	1,252.21	977.90	328.72
Nova Scotia	121.60		152.00		59.18	
Ohio	2,003.20	1,636.92	2,504.00	1,646.90	914.02	
Pac. Northwest	100.00 (15)	100.00	125.00	36.44	43.05	
Pittsburgh	980.00	714.78	1,225.00	742.26	366.61	
Rocky Mtn.	112.00 (21)	112.00	140.00	38.00		
S. Carolina	1,160.00 (10)	1,360.00	1,450.00	793.82	645.50	35.05
Texas	306.40 (11)	310.00	383.00	305.99	222.72	150.50
Virginia	542.40 (2)	542.40	678.00	149.21	327.69	6.00
Western Canada	488.80 (13)	488.80	611.00	351.78	207.04	35.35
W. Virginia	144.00 (20)	144.00	180.00 (6)	180.00	84.00	
Wisconsin	534.40	241.06	668.00	314.20	101.26	1.00
Special				432.26		71.00
Puerto Rico				75.00		
		\$20,348.41		\$17,730.96	\$8,326.32	\$ 979.38

Service gifts

In the last six months of 1952 service gifts of \$1 each were received by the Luther League of America from the following:

CENTRAL PENNSYLVANIA

Executive Committee, Central Pennsylvania LL.

NORTH CAROLINA

Grace LL, Boone; St. Martin's LL, Maiden; Christ LL, East Spencer; Good Hope LL, Hickory; and Trinity LL, Concord.

PENNSYLVANIA MINISTERIUM

Annamary L. Smith, Lancaster; Janet Heiss, Lancaster; Donald Pankake, Grantville; Louise Reichert, Philadelphia; Oscar Lingle, Harrisburg; Herbert Kemble, Wiconisco; Anna Kish, Bath; Karl Schneider, Philadelphia; Betty Landmesser, Hazleton; Hannah Stewart, Beaver Meadows; Leonore Kuntz, Northampton; Raymond Volkwine, Philadelphia; Virginia Jones, Schuylkill Haven; F. Phyllis Hepfner, Philadelphia; Blanche and Horace Swearer, Phoenixville; Violet Gehrig, South Temple; Ruth Fasshauer, Honesdale; Charles Tothoro, Jr., Reinholds; Edgar and Betty Zerbe, Denver; Julie Walton, Perkasio; Elizabeth, Howard; and Betty Ann Turkheimer, Philadelphia; the Rev. Earl Rahn, Philadelphia; Lane Shank, Elizabethtown; Christine Craley; Donald Pankake, Grantville; Marge Brubaker, Lebanon; Lane Shank, Elizabethtown; William Keyser, Philadelphia; George Schmid, Trevoise; Mrs. Dorothy Harris, Philadelphia; and J. Carl Empie, Chester.

WESTERN CANADA

Trinity, Winnipeg

Memorial gifts

Gifts have been received by the Luther League of America to honor the memory of the following:

GEORGE STEFFLER was memorialized by St. John's LL, Winnipeg; St. Peter's LL, Winnipeg; the Manitoba District LL,

and Trinity LL, Saskatoon.

MRS. JOSEPH W. FREASE was memorialized by Mary Helen Smith.

MRS. LYDIA ROITSCH was memorialized by the Philadelphia intermediate and senior leagues of Swiss Alp, Texas.

Report from Puerto Rico

The little white church glistened in the tropical sun. Young people, most of them in their teens, were milling around the outside door. Inside a capacity congregation of youth quieted as they heard the first strains of the organ signal the opening of worship. Those on the outside stopped their chatter to join in. The annual convention of the Luther League of Puerto Rico was in session.

How was the convention? I couldn't really tell at first, not until I rounded up an interpreter. Without translating the Spanish I could tell that the youth were filled with enthusiasm and that the convention was being well run by its officers. Once I had an interpreter I discovered that the convention was much like any of our own in the States and Canada.

The attendance was very good: 250 young people representing all but two congregations in Puerto Rico. In addition every pastor was present.

Feature of the convention was a panel on the subject of "Christ In My Life." Members of the panel included a lawyer, a physician, a social worker, and a high school principal. These people witnessed to their faith and greatly impressed the young people.

Wanted: A camp

During the convention business the youth spent most of their time on their favorite subject: Building a camp. Leaguers feel that they need a central rallying place to train leaders and to meet for inspiration and fellowship. A camp seems to be the best answer. Actually the proj-



LL PAPER GOES TO PRESS at San Pablo Church, Puerta de Tierra, San Juan. Left to right are: Typist Hilda Olivo, LL President Luis I. Torres, Editor Mario, Mrs. Evaristo Falco, Secretary Victoria Agosto, Artist Mary A. Toro and Treasurer Eugenio Agosto.

ect is a large order because money is scarce and land and materials are expensive on an island where space is at a premium and where most commodities have to be shipped in.

In the days following the convention I had many opportunities to speak to young people and their groups in various congregations. One lasting impression remains. These are the most courteous and polite youth one can find. They have learned respect for themselves and for others. They exercise that respect constantly in a very friendly way. There are young people everywhere (The average family has 6 children.) and their friendly polite "*Bunos Dios*" or "*Como esta usted*?" made all feel very welcome.

Today the bonds tying West Indies Lutherans to the ULC are closer than ever before. Last May the Virgin Islands and Puerto Rico conferences formed the new Caribbean Synod. It joined the ULC in October at the Seattle convention.

Now young people of the new synod are thinking of joining the Luther League of America and hoping that some one from the islands can come to the national convention at Oxford next August.

Much with little

Young people and their leaders in the Caribbean synod are doing so much with so little. There is little money, little leadership, a dearth of good materials in Spanish, and yet many of the youth groups are carrying on excellent programs. Sunday schools cannot find attractive materials. Luther Leagues must get along without adequate topic studies. And yet the young people carry on nobly.

Typical is the Luther League of San Pablo Church, Puerta de Tierra, San Juan. Mrs. Evaristo Falco and her leaguers are active in the church schools, choirs, and the leagues. Recently the in-

intermediate unit began publishing a youth paper *Ecos Juveniles*. Mario Miranda is the editor.

Features of recent youth activities in the league include an "Art Night," a "Music Night," a night given over to religious motion pictures, and a "Folk Dance" night.

Young people in Puerto Rico and the Virgin Islands are greatly interested in the United States. In our movies they have seen plush houses, shiny cars, and a high standard of living. They think of our continent as the land of great opportunity. Many youth want to come here to study and to live. Already thousands have come to New York and New Jersey as well as other parts of the country.

In the years ahead we shall hear more about the Virgin Islands and Puerto Rico. They are now in the official family of our church. We shall be seeing them in conventions of the church and the Luther League. To these fine friendly folk we say: "Welcome and God prosper you in the work of the kingdom."

—LAWRENCE M. REESE

Japanese youth hate war

The youth of Japan are quite different from any other age group. Old people here would like to keep the status quo. Middle-aged people are pessimistic. But the youth are idealistic.

About them they see many things that are wrong. In the hope of setting these things right, they are open to new ideas and new philosophies.

The things they are against are more clearly defined than the things they are for. The issue of rearmament looms over each person like a black cloud. The young boy in Japan detests the idea of once again fighting in an army. He does not know why he would be fighting. He is sure his country could gain nothing through war.

The reaction of most students is typified in the following statement of a young person: "The sight of the Rising Sun flag immediately reminds me of the horrors of war. I am not necessarily opposed to rearmament, but the thought of it makes me sick." Another student recently said: "I fear that the time will not be too far distant when we'll be sent to overseas battlefields. Soldiers always look so unintelligent."

"Go home, Yank"

There seems to be a growing feeling against the country that has occupied this land for the last six years and still has its armies planted here. Anti-Americanism has not yet broken through to the surface, but it seems to be smoldering underneath, in the mind of youth.

The young people are quite anxious that America should remove its armies. In various student rallies the sign, "Go home, Yank" is not uncommon.

A student at one of the largest universities in Tokyo informed me that the situation has become deeply felt in his school. This particular student hopes to go into foreign trade. In order to prepare himself for the field he has been studying English earnestly. So that he might become proficient at speaking the language, it has been his practice to speak English with his fellow students. Now, when he does this, he is ridiculed and despisingly called "American."

—NORMAN NUDING

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PRESIDENT

Will Your Children

By James M. Singer

LATE one recent night I sat reading *The Lutheran* in an effort to relax before retiring. Suddenly my telephone rang. "Reverend," a young man's voice said, "could I talk to you about God?" His tone indicated that he was as disturbed as anyone could be.

We arranged a conference and this was his story:

"Fifty-five years ago my grandfather married a Catholic. They loved each other and lived together until they died. But they never agreed on their belief in God. Grandmother would force all the children to go to her church for a while so she could keep her good standing in the church. Then Grandfather would become angry and haul them off to his church. There they would go until Grandmother got fed up and would drag them off to early mass again. Every one of these changes was accompanied by a terrible quarrel. My mother still describes them with fear.

"Mother," he continued, "decided that she would never quarrel with her husband that way. So Mother and Father have never gone to any church.

"I'm in love now with June, a girl of your church. What shall I do? I asked Mother and she says she doesn't know enough about God. I don't know anything about God because I have never gone to church. June says she will not marry me if I don't learn about God."

WHILE THE STORY came tumbling out I kept wondering just who was to blame for this complicated situation. How could I help a young man at 20 who doesn't know God, but loves a Christian girl who will not marry him until he does know God?

One important thing I can do is to help other young people make sure that 55 years after their wedding day they do not leave children and grandchildren like this young man. This article is about the effect a mixed marriage will have on your children.

No one considering a mixed marriage should dodge the issue with, "We

e, you should consider this problem

Be Roman Catholic?

may not have children," or, "We will face that problem when we get there." Acting like an ostrich today will only bring more heart-breaking problems in the future.

Let us suppose that you, Mary, are considering marriage with John, a Roman Catholic. In all of your discussions you have both been very considerate of the other's beliefs and feelings. Now you want to be married.

You would like to be married in your own church, but you learn quickly that John's church will recognize no marriage that is consummated without a priest. You decide to speak to your pastor, and John to speak to his priest.

Your pastor tells you what the Roman church demands. If John is to continue as a member in good standing of his church you will have to be married by a priest. You will have to sign a pledge stating that any and all children born to your marriage will be reared in the Roman church. This pledge carries with it the provision that if John should die you would have to continue to rear your children



as Catholics. This would be so even if you should later marry a Protestant.

John at the same time would sign a promise that he would do his best to convert you.

Your problem is squarely before you. The Roman church does not wait until you have children, nor does it consider the possibility that you will not have children. At the start of your marriage it insists that you promise your children to a faith that is not your own.

In hope of some loophole you test out all sorts of proposed solutions on your pastor. The conversation might easily sound like this:

"Pastor, I love John so much that I will give up anything for him, even my church."

"Mary," your pastor would reply, "That is an unselfish thought. But have you considered its unnecessary cost? You have a faith that is Godly and good. Yet because of the insistence of Roman Catholic leaders you must deny that it is either good or Godly. Are you prepared after this first step to surrender to their demands to continue in a surrender of more and more of your spiritual freedom and faith?"

Any of you considering a solution to his problem by this method should—for your own sake—speak freely with your pastor. He will explain more fully the price you will have to pay as the years go by.

ANOTHER SUGGESTION Mary might offer her pastor is, "Could we not work together to bring John into our church?"

"In the first place," the pastor would probably say, "we must respect John's

faith as we expect him to respect yours. His family is as dear to him as yours is to you. And his faith is as precious to him as yours is to you. If John should express a desire to speak with me concerning your faith you might bring him to me. We would want to explain our faith and its freedom to him with kindness, pointing out the errors of his church without malice and with understanding.

"But you should realize that the Roman church dislikes mixed marriages with more intensity than does the Protestant church. They teach against it strongly. They forbid John to make any inquiry concerning another faith. So it will not be likely that John will find great ease in making this step."

Either Mary's joining the Catholic church or John's joining the Lutheran would ease the tension that would develop in their children were they to grow up in a mixed family. But such a solution would bring many difficulties and heartaches for either Mary or John.

"PASTOR," Mary might continue in exasperation, "wouldn't it be much easier for us just to keep our own faiths, to go to our own churches and to be tolerant of one another? We could be married by the priest in the rectory and I could sign the agreement with my 'fingers crossed.' Then if we have any children we could let our children decide when they are old enough which faith they would like to follow."

To which, Mary's pastor would reply, "I would never encourage you to sign any agreement with your 'fingers crossed,' and especially not at the time of your marriage for you

would be beginning your marriage on a lie.

"You might find it possible to be tolerant of each other's faith. And it is possible, but not probable, that you would be allowed by the Roman church to give your child the freedom of choice.

"Even if you did succeed in giving your child this freedom, your end result would most likely be that your child would grow up without any faith. President Woodrow Wilson was right in his illustration to a friend as they discussed, at the President's farm in New Jersey, this idea of allowing a child to grow up and choose his own faith.

"President Wilson took his friend to a patch of weeds behind a barn. The friend asked, 'Why have you brought me here?' To which came the reply, 'Last spring I said to this ground, you choose what you wish to grow this year. This is the result. A child will do no better without guidance than this patch of ground did without cultivation.'

"So, Mary, while children are lovable, and in many ways very wise, you can never shirk your responsibility to guide them in Christian faith. Without knowing that, they will miss the most precious thing you have to give them—knowledge of a loving God and faith in him."

FINDING THIS THIRD suggestion to be no real solution Mary may make one last hopeful approach. "Then I will marry John. I will sign the pledge and let him take our children to his church."

Mary's pastor would say, "This is a possible solution if you are intent on

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TO THE LEADER

1. The leader should indicate to the Luther leaguers that this material was written out of the actual experiences of the author, who is a pastor in Altoona, Pa. The illustrations tell of what has actually happened to people with whom he has counselled.

2. The leader should emphasize that in all these cases the problems did not arise from a lack of love between the bride and groom. They arose from the unresolved differences between the Roman and the Protestant churches.

3. The leader should encourage the leaguers to review similar circumstances they may know in their church and community.

4. The leader should request the pastor to meet with the Luther League for the discussion of this topic.

5. The leader should ask the pastor if he knows of any members of his church who have faced or solved problems discussed in this topic. He might be able to bring some of them to the meeting to advise the leaguers in the matter of mixed marriages.

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marrying John. But I point out these next few problems only as a forewarning and as a guide to what you will meet.

"One of the hardest problems you will face is that a few days after your child is born, John and his family will take your child and leave for the Roman Catholic church to have your child baptized. This will be just the beginning of a succession of experiences that should be happy and holy and in which you and John should be united. Instead through these experiences you and John will know a spiritual divorce.

"You will not be able to share in your child's instructions, in his confirmation, nor in his first communion. These wonderful experiences of life will be in a world far away from you. Many times in your spiritual loneliness you will long to share them with your husband and child, but you will never be able to enter into the happiness you could know. Even more serious will be the fact that your child will want you to share these experiences just as much as you desire to share them. He will feel hurt and disappointed when you cannot.

"Two things may result from your child's disappointment and hurt. One may be that as a defense he will come to resent you as one who refuses to share in his spiritual life. While the Roman church does not directly teach a child to feel this way, it is able to make many suggestions that lead a child to such conclusions. That your child should resent you and come to cut you out of his love would be a terrible reward for all your love.

"The second result might be that your child would choose to hold to you rather than to his church. In the years following the formal fulfillment of his church's requirements he might draw more and more away from his church. As a result he would know very little about your religion and probably would not seek to follow it. The end would be that he would have no real faith at all. Nothing could be worse than to know that the conflicts of mixed marriage had brought your child through mixed emotions to become an unbeliever."

In despair Mary might look up and say, "But, Pastor, what shall I do? There seems to be no easy solution to

our problem."

"Mary," the pastor would probably say, "there is no easy solution to a difficult problem. I do have some suggestions for you and for all young people caught in such a dilemma.

"One, there is nothing wrong in an effort to forget John. He is not the one and only person in this world who could fill your life with love. You could find someone else to love and be loved by.

"Two, the heartbreak and unhappiness you would know in the next few months, if you were to 'break up,' would not be as terrible as a whole life filled with loneliness and heart-break.

"Three, if you have any friends who have experienced a mixed marriage, ask to speak with them. Learn the problems involved from those who know.

"Four, encourage as many of your friends as you know who are contemplating a romance with a member of the Roman church to look at these problems before they become too involved."

THE READER HAS, I hope, become aware of the problems involved in a mixed marriage. Further investigation will make you even more keenly conscious of them. The ideas in the articles have not been darkened to discourage you. As a matter of fact, they have been kept as light as possible so as not to exaggerate.

Approach any romantic relationship with a Roman Catholic with extreme caution. If you should find yourself involved, go to your pastor and speak with him freely. Ask him for literature on the subject. Accept his help and advice in good faith.



THE LUTHERAN CHURCH has always emphasized Christian education as an important avenue for spiritual growth. As a result Lutheran young people are occasionally upset by someone who insists that a sudden emotional experience is necessary to salvation. Above Dick Loring, left, and Bill Ruppert prepare for classes at Maryland Synod's Lutheran Summer School, Hood College.

Roadmap To Heaven

Is a "conversion experience" necessary?

By Richard C. Klick

EIGHT-YEAR-OLD Joe had come upon the idea of a Judgment Day for the first time. Night after night he dreamed of the terrifying convulsions of earth, of Jesus' sudden descent like a thief in the night, of the sharp trumpet blasts

of the heavenly host summoning the people of earth before the Judge.

Joe's nightmare would move into a magnified close-up as he observed the cold, piercing eye of God incisively separating the sheep from the goats. As in a rushing hurricane, Joe would inevitably find himself among the goats discarded into eternal torment. Joe would wake shrieking at the top

of his voice, perspiring from head to foot, trembling like a leaf from sheer terror of God's judgment.

SHORTLY AFTER Joe's sixteenth birthday, he was traveling to the Pocono Mountains of Pennsylvania to take on his summer resort job as a soda-jerker. Aside of him on the bus sat a talkative, congenial fellow. Suddenly this companion, turning to Joe with piercing eye, demanded, "Brother, are you saved?" Completely flabbergasted, Joe mumbled, "I really don't know." Slapping Joe's thigh, his companion exclaimed, "Brother, you must be sure about such things!"

Joe is a real person! Joe's puzzle is a real problem! Maybe you have shared it. Just what's the answer? How can you be sure that you are on the roadway to heaven? Which is the correct roadway? How can you know Christ? Is a "conversion" good or bad? Is it enough to be a faithful, active church member?

By this time Joe decided to tackle the matter as thoroughly as he could. He would seek every bit of help he could possibly find. First, with a piece of paper at his side for notes, he spent an entire evening digging through the New Testament to find out how people came to a genuine religious life.

Joe's Bible showed . . .

. . . that persecuting Paul and tax-collecting Matthew came to accept Jesus through a sudden emotional experience. He was interested to discover that the night-friend Nicodemus and the sepulchre-giving Joseph of Arimathea seemed to have honored Jesus after lengthy consideration. Such fellows as rugged John the Baptist or

gentle Lazarus seemed to have been on Jesus' side from the start. The Bible seemed to show quite clearly that Jesus' followers accepted him within varying periods of time, a day, a year, or a lifetime. The important thing was to be Jesus' disciple.

Joe was tickled with his discovery. In true Sherlock Holmes style he decided to track it down further. A bit excitedly he approached his dad, while the pater was comfortably settled in his chair with pipe and paper.

"Dad," he challenged, "just which is the right way to accept Jesus,—excitedly or calmly, suddenly or deliberately?"

Joe's Dad replied . . .

. . . "Son, your mother became a Christian when she was 18, at a preaching mission or revival meeting. She accepted Christ then and has been true to him ever since. As for me, strikingly, it was four years at a Christian college that nudged me over to the faith side. But you, son, toddled to Sunday school as soon as your legs would carry you and mumbled 'Jesus' among the first words you ever spoke. Jesus has come into this family in varying ways: To your mother in an hour's service, to me in four years of school, to you in a total lifetime. Seems to me they're all okay!"

Now Joe was really excited! He had never before seen his father let down his hair quite so frankly on religious matters. So he decided to tackle his favorite school teacher, Prof. Stevens in social studies. After class one afternoon he sauntered up to him casually and queried, "Professor, what's the deal on this religion stuff? Some folks seem to get all hepped up

about it, while others are as cold as ice?"

Joe's professor replied . . .

. . . "Joe, I'm going to give you Dr. Norborg's recent book on *Varieties of Christian Experience*. In it this great Christian scholar outlines three general types of religious experience. The one is the 'land of the midnight sun.' Johann Sebastian Bach is an example. It includes those who live under the light of Christian truth all their lives. The second is the 'dawn experience.' John Bunyan is an example. It refers to those upon whom the sunlight of Christ shines gradually. The third is the 'black cellar to brilliant sun type.' Kagawa of Japan is a brilliant example. It designates those to whom Jesus' Saviorhood shines suddenly like a sunburst. The book, Joe is as tough as nails, but wonderful!"

With the book tucked under his arm, Joe trudged homeward. That very evening he settled down to digest Norborg, but one hour was enough. It was worse than chewing on nails! Certainly the whole thing could be simplified. With a flash of inspiration, he decided to put his Sunday school teacher, Mr. Benton, on the grille. He was always a real down-to-earth guy.

The down-to-earth guy said . . .

. . . "Joe, last Sunday you sang as a member of a trio in church—tenor, baritone, and bass. All three parts were necessary for the trio, though the melody moved about a bit. If I recall correctly, the melody started in the tenor, jumped to the bass, and finally ended in the baritone.

"People are like that. They're trios. They have head, heart, and hand.

Some call it intellect, feeling, and will. By whatever name you call it, everyone carries these three major ingredients. People differ very much with respect to which one of the three carries the melody or major theme in life. A good portion of humanity allows the head to dominate, others allow the heart to rule, while a large number honor the hand.

It really doesn't matter too much which dominates, as long as there is a good proportion among the three. Some folks are "all head and no heart" or "all heart and no head." That's bad both in romance and in religion. But if you apply a healthy measure of head, heart, and hand to Christ, I'm not too concerned about which one carries the melody."

Now, thought Joe, he was getting somewhere at last! He'd take a last and final try at the pastor. After all, he should know!

The pastor smiled . . .

. . . "Yes, Joe, I thoroughly agree with Mr. Benton. Even my preaching from the pulpit is an appeal to all three elements inside of you. Usually my sermon opens with a clarification of some biblical incident, the appeal to your intellect. Then I ask for your response to God's out-pouring heart, the appeal to your emotion. Finally, I challenge you to a new type of life in Christ, the appeal to your will. They're all part of our religious experience. They simply vary in point of emphasis in our personal make-up.

"In fact, the total program of the church is geared to meet these three major elements. All of our church schools—Sunday, weekday, vacation—are built upon the basic principle that

Jesus reaches kiddies and adults through religious education of the intellect. Beautiful music and lovely liturgy have a direct appeal upon one's emotions. The total service program and stewardship challenge of the church is a dedication of the will.

"The fact is, Joe, that all three play a pivotal part in the life of every Christian. Indeed, it may be difficult for you to decide which dominates in your own personality. Faithful listening to God's preached Word may lead you to think that Jesus reaches you through intellect. Then, again, as you come before God's altar for the Holy Sacrament, the deep stirrings of your heart tell you that emotion may take first place. But suddenly in dedication, you decide to tithe, and will seems to win the day. The truth is, that all three may alternate in prominence in your life repeatedly.

"He may manifest the same variety, Joe, with respect to 'the when' in your life. For example, you have welcomed Jesus as Lord as far back as you can remember. Yet, last summer you had a unique pulsating experience one night at church camp. Both of these are true for you: The long-distance hold and the sudden touch!

"Actually, Joe, Jesus seems to employ every possible way, to possess you completely. He does this with others as well. So we need not be overly concerned whether we fit into their pattern or they fit into ours. Rather, our chief concern should be that we and they truly walk with him. Then we're his and he is ours. We're on the roadway to heaven!

"The truth of the matter is," he added with twinkling eye, "your fanatical bus friend felt he was saved

because he tried to make a 'deal' with God. He gave God a little bit of righteousness for a big bit of heaven. God doesn't work that way. We have salvation because it is a 'gift' from God. God gives us his heart and his heaven. We walk with him in Jesus. We're friends! Now and forever!"

"Joe," he said as he crawled into his Pontiac, "read Jesus' story about the Father of Prodigal Love! You'll find it in Luke 15." With a burst of speed, he was off and away, down the road.

Turning around, Joe hurried home, and grabbed his Bible once again. Sprawling across the bed, he thumbed the pages to Luke 15. As he read, his mind soon fashioned vivid pictures of the worst possible son, one who grabs all that's coming to him, who spends it in the wickedest ways, who ends up the most miserable wretch. Sounds as though Jesus is talking about me, Joe mused.

Then the picture changed abruptly. Joe visualized a kindly father engaged in an endless watch toward the horizon. After the thousandth day he detects a tiny speck in the far distance. Sensing a familiar swing to the distant walk, he rushes out across the rolling terrain to meet him. He throws his arms about his wayward son in lavish love. He leads him back tenderly to the homestead. He seats him at the table before a high feast in his honor. He places upon the finger of the sobbing boy the gold ring of official sonship. "Seems that Jesus wants me to understand," observed Joe, "that God is this magnificent Father of Prodigal Love!"

Joe rose from his bed deeply moved. His thoughts rushed to Luther's strik-

ing translation of the Hebrew "Amen" in the catechism. He had a new answer for the strange fellow on the bus. He had a new answer for anyone who inquired whether he was a child of Christ. In Luther's words, his answer was: "This is most certainly true!"

LEADER'S GUIDE

The topic can be presented in a variety of ways. The leader can present it "solo" as the experience of Joe in the story, or can substitute himself for Joe as the central character. Very readily, too, it can be presented in dramatic form, with individuals taking the rolls of Joe, Dad, school professor, etc.

In the open discussion that follows you may wish to have a panel of experts seated at table before the group. They might be tagged with cards as Mr. Intellect, Mr. Emotion, Mr. Will. They can take the initiative in trying to show why each one in turn takes primary place in the Christian experience. Or the group can fire questions at them through a moderator. A combination of presentation and questioning might be wise.

You may wish to try a thoroughly sane and sound witness session. Have members of your group speak, round-robin style for a minute or three, on "How Christ has come into my life." Likely it would involve some very simple but impressive stories of devout family life, a confirmation experience, a week at church camp, and the like. There should be no timidity about this. If there is, sheets of paper can be distributed whereon they can write a paragraph on the subject without signature.

Or you may wish to analyze your local church's program with respect to its varied appeal to the membership's head-heart-hand. Does your church reach out into the unchurched of the community with appeal to their intellect, feeling, will? What about your worship services, church school program, organizational

activities? Is your parish strong or weak in evangelism and stewardship? How can leaguers provide a lift?

Both interesting and colorful is the discussion of prejudices. Are there specific reactions against those who have been "converted," or against those who appear to be "routine" Christians? Are there given attitudes with respect to sectarian groups and variant denominations in your community? What should be our positions toward both "cold" and "hot" Christians?

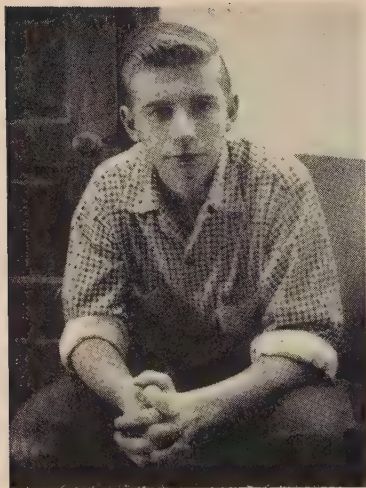
SUGGESTED WORSHIP

An excellent service is that of Personal Rededication, number IX, page 329f, in the *Christian Youth Hymnal*. Some of the suitable collects in the same hymnal are numbers 13, 14, 42, 44, 46, 49, and 52. Appropriate hymns are:

- 50—"Lord God, the Holy Ghost"
- 264—"Shine Thou Upon Us, Lord"
- 190—"Jesus, Lover of My Soul"
- 193—"The King of Love My Shepherd Is"
- 199—"One There Is Above All Others"
- 202—"O Love That Wilt Not Let Me Go"

QUESTION LIST

1. Are converted people queer?
2. Are unconverted people spiritually dead?
3. Have you ever had an emotional heart-warming experience?
4. If you've always been reared in a Christian home and have never had an emotional religious experience, can you still be a true Christian?
5. Does Christ come particularly close to you in the Lord's Supper?
6. Do those who have been "converted" have any special tendency to fall away? To be radical? To be severe?
7. How are people won to Christ in our mission fields?
8. How does Christ reach young people today?



Albert P. Stauderman, Jr.
sticks his neck out and says

Parents Aren't Perfect

DESPITE statements to the contrary, teen-agers aren't to blame for the problems confronting the world. They're not even responsible for the much-publicized mess on our national level. If most of this country's moral and criminal troubles have been laid to the exploits of "wayward youth" it's only because adolescent-hating curiosities are working like mad, trying to pin

anything and everything on the teen-age "monster."

In reality, the teen-ager of today is an honest and sincere individual who is thwarted at every turn by laws, codes, and false ethics for which he is not responsible. All teen-agers resent these restrictions. With some, this resentment shows itself in dangerous and unsocial ways.

I believe that teen-agers merit a verdict of "not guilty" in regard to most of the charges levied against them by the older generation. The fact remains, however, that many social problems are related to the youth of America. Ponder the evidence, friends, and meditate. Which way does the dagger point?

In about 60 per cent of the cases, parents and teen-agers should cart off the decision together. But the rest of the time, parents must shoulder the weighty verdict *alone*.

"OK," scoff our progenitors, "We're guilty. Now just what have we done."

Let's start off with a generality that pretty much covers everything. When a teen-ager runs amuk it's probably due to the fact that some parent has either given him many privileges and few responsibilities, or many responsibilities and few privileges.

In the first instance, Dad gives the kid a Cadillac as soon as he can drive same, showers him with money, presents him with everything he wants—except perhaps attention, affection and interest. While young, the kid will do anything he wants and probably have anything he wants. When older he'll raise the roof because he can't do or have everything he wants.

(Continued on page 31)



Francis E. Reinberger
gives an adult's analysis of

What's Wrong With Teen-Agers

THE American teen-ager has caused more books to be written, more tears to be shed, more conferences to be held, more hairs to turn gray than any other conceivable subject.

To attempt a satisfactory definition of this creature is an assignment bordering on the impossible. How can one define a dynamo in blue jeans, or a "slick chick" with a "triple whammy"

in both eyes?

Yet the teen-ager does have his problems, and his responsibilities. So off we go in our investigations.

THE FIRST THING we notice as we begin prying into the mind of the high school boy or girl (these are our principal concern) is the uncertain nature of their situation in society. One might call it "The No-Man's-Land of the Teen-ager."

The history of World War I recounts the experience of a small American patrol that was ordered to go out on scouting duty in an attempt to bring back a prisoner or two from whom the Americans could extract information on the enemy's plans.

Just about the time the patrol reached the center of No-Man's-Land the enemy began laying down a tremendous artillery barrage against that particular American section. Almost immediately the American artillery opened fire in a counter barrage. In the middle of all this withering fire was this little American patrol.

Teen-agers are often in a similar situation in society.

When we ask, as we often do, "What's the matter with teen-agers?" we need to remember the unique situation of these young people. Upon examination one is apt to conclude that youth is not the problem so much as is society and our modern way of living.

The present generation of adults tend to forget that, as youngsters, they lived in a fairly stable society. They knew pretty well what their position was in the social order. It was possible even, to a certain extent, to predict what tomorrow would bring.

That is not the case with the teenager of today. A young child may have a definite spot in the scheme of things and an adult may know where he stands (although some adults may doubt this at times). But the ones in the middle—those between childhood and adulthood are caught in a no-man's-land, where the present gives off with confusion and the future is faced with indecision.

In seeking an answer to this question, "What's wrong with teen-agers?" this setting must be kept in mind. For an adult to compare the youth of today with his own youthful days would be unfair, as well as dangerous. Problems of the present may be diagnosed on the basis of the evidence of the past only when allowance is made for the changes of time. Ty Cobb, the great baseball star of a former day, recently brought himself much adverse criticism when he unfavorably compared the baseball stars of today with his own day. He overlooked that the game has changed drastically from then 'til now.

REMEMBERING this, then, what is wrong with the teen-ager? For one thing, the average adolescent might be termed a SKYROCKET.

A skyrocket is an amazing thing. Once it is set in motion no one can be sure where it will go. But he can be quite sure that before it gets there, it will explode in an amazing array of surprising particles, shooting off in all directions. This usually is accompanied by a great deal of noise.

No creature, unless it be a puppy-dog, is filled with as much energy and enthusiasm as is the member of the high school population. The only

problem is to properly harness all this energy and enthusiasm. Unfortunately, several things may happen. For one thing, this energy and enthusiasm can be let loose without direction to the sorrow of all concerned.

A river, when it is properly channeled and dammed, can provide valuable power to operate farms and factories. Remove the dam, let the water of the river run wild, and the result is destruction.

The energy and vitality of teenagers, too often, is undirected, allowed to run wild, and someone suffers.

Two carloads of high school students were returning from a class picnic. Spirits were high, enthusiasm was let loose, and so was the horse-power under the hoods of the cars. The race down the mountain road was on. Then, a sudden curve—lost control—a car turning over and over—one dead, two seriously injured. All because of sky-rocketing enthusiasm.

Another thing that may happen to youth, whose energies and enthusiasm are not adequately controlled, is that it can be misdirected. The creators of Hitler's National Socialism understood this perfectly. Every smart tyrant understands it. So, one of the first groups they seek to control is the youth. The state gives the teen-ager a uniform, a program, a challenge, and then uses him for the state's own end, for good or for evil. The basketball scandals, the narcotics rings among youth, petty vandalism in a thousand and one communities—all testify to misdirected energies.

ANOTHER ANSWER to the question, "What's wrong with teen-agers?" might be to describe youth as A REVO-

LUTION ON AN APRON STRING.

Youth is free, yet it is not free. The law specifically states that a minor cannot be held responsible for certain things, which implies that a young person is still bound to the authority of parents or guardians. Teen-agers, however, feeling the intoxicating power of psychological and physiological and mental growth are too likely to demand rights and liberties for which they are not prepared.

A boy and a girl in high school fall in love. They want to get married. The practical difficulties argue against

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This friendly forum about teen-agers could be the basis for a hot panel

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the marriage. But they are in love, they insist. Emotionally and physically, they demand their rights, despite the objections of parents and adult friends. At last, in open rebellion against adult authority, they secretly get married. But as so often happens, the emotional and physical glamor of marriage soon gives way to the financial and social realities. And before long another marriage is in danger of collapse.

The achievement of freedom is one of the rewards of arriving at maturity. It is obtained only after the long, hard climb up the ladder of the years. Sometimes the climb is exasperating in its slowness and tediousness, but if the effort we put into it is earnest and sincere, we shall reach the goal of

mature freedom as sons of God and co-heirs with Jesus Christ.

Another thing to remember about this matter of freedom is that the abuse of it endangers our future happiness and security. The right to vote is one of the precious rewards of American freedom. How many Americans, however, abuse this freedom by their neglect of this privilege. Little do they understand that this could lead eventually to the point where the right to vote will be denied to them.

In the same way, teen-agers often abuse the increasing liberties granted to them. Parents grant them the privilege of staying out until 11 o'clock on Saturday nights, so they stay out until midnight. This happens several times until finally they are not allowed to go out at all. But they can't understand why they are being punished.

Everyone of us must learn, whether youth or adult, that freedom requires self-discipline and self-control. Until we demonstrate that we are capable of handling freedom we shall continue to be bound to some sort of "apron string."

TO DREAM OR NOT TO DREAM, that is the question faced by all teen-agers. Many young people have arrived at the point of responsible manhood and womanhood entirely unprepared for the obligations which came to them at that moment because they dreamed away their valuable years of preparation.

Imagination is a marvelous power when it is backed by the will to do something about it. Orville and Wilbur Wright dreamed about flying long before they actually flew on that day in Kitty Hawk, N. C. It can safely be

said that the world's progress has been marked by continual dreaming, but it has been dreaming with a purpose.

Young people have the tendency to dream just for the sake of dreaming. That is a sheer waste of time and talent which results too frequently in disillusionment and frustration.

Youth must set goals for themselves—goals that may be too high, but which cause them to grow taller in the stretching process. Robert Browning was right—

"A man's reach must exceed his grasp,
Or what's a heaven for?"

In summary, we could say that the most valuable study any young person can undertake is to learn to **KNOW HIMSELF**. It is only common sense to admit frankly that only when we know ourselves—body, mind, and soul—can we hope to become mature, complete, well-coordinated, well-rounded personalities. If we are lacking in purpose, in principles, in inner drive, in determination to overcome our limitations, weaknesses, faults, we shall fail in our job of living.

The job of becoming a mature adult is a tough one and a slow one. There is plenty of time to reach those horizons of opportunity, so don't rush it. The best program for becoming a man is still that of Jesus the teen-ager, who "increased in wisdom and stature, and in favor with God and man."

MEETING SUGGESTIONS

This article could well be used along with the accompanying article, "Parents Aren't Perfect," as part of the program for a congregational family night. Use the technique of the radio show, "Author Meets the Critics," with a panel of possibly three parents and three teen-

agers. *But* do it differently this time: Let the parents take the part of the teen-agers, and vice versa, with appropriate dress—the parents in jeans and saddle-shoes, etc., and the teenagers in the dignified garb of parents. Be sure to have plenty of give-and-take discussion.

QUESTIONS FOR DISCUSSION

1. What part should the teen-ager play in the family circle? Is there any value in the idea of a family council?
2. Make a survey of good manners and courtesy in the average class at school. Are the members of your group average, above average, or below average?
3. Have members of your group interview successful and respected adults of your community concerning experiences of their adolescent years. How do their experiences compare with yours?
4. Consult officials of your school, church, community for projects which the youth may perform. Have your group adopt one of these projects.

WORSHIP SUGGESTIONS

Hymns:

"Lead Us, Heavenly Father, Lead Us"
CSB 274

"God Calling Yet! Shall I Not Hear"
CSB 312

"Lord of Life and King of Glory"
CSB 418

"Since Jesus Is My Friend" CSB 342

Scripture: Luke 2:41-52; I Timothy 6:6-16; Galatians 4:21-31, 5:13-15; Ephesians 5:21-6:4.

Prayers: In the *Common Service Book*, pages 139f the following collects and prayers might be appropriate: Nos. 20, 23, 24, 27, 28, 29, 30, 32, 33.

ADDITIONAL MATERIAL

J. E. Crawford & L. E. Woodward: *Better Ways of Growing Up*. The Muhlenberg Press, Philadelphia, 1948.

Fritz Kunkel: *My Dear Ego*. Pilgrim Press, Boston, 1947. This is a fascinating diagnosis of the adolescent mind.

Parents

(Continued from page 26)

Pathetic also is the individual who has heavy responsibilities but no privileges. Of course, if this is because of financial or other conditions existing in the family, the kid will tolerate it—and more power to him. But if such is not the case, exhibit No. 2 is likely to toss off the yoke in a big way. And when this happens somebody usually gets hurt. Even if Exhibit 2 suffers patiently, his social and emotional outlook is not going to benefit greatly.

On this same theme, incidentally, is the 18-year-old who is allowed to fight for his country, through the graciousness of his President and his neighbors, but is not allowed to vote. The whole thing is slightly idiotic considering that thousands of dollars have ensued, all for the avowed purpose of making him a good citizen.

Now, LET'S CONJURE up a "typical" teen-ager. He's on the borderline, either slightly spoiled or slightly suppressed. He could be completely happy and normal in every respect, but here again the parent has muffed the ball.

Let's take young Johnny Doe, and his counterpart, young Mary Doe. Their elders have assiduously told them what's right and what isn't right. By the time they hit 14 or 15 they should be trusted to behave themselves. But are they? Oh, no. For, you see, society has decreed that they take the advanced refresher course in behavior.

The funny thing about this course is that none of the rules contained therein were written either for or be-

cause of Johnny and Mary. But back 25 or 30 years ago Johnny's dad made a fool of himself and Mary's mom did a couple of things no nice girl did before then. So aroused society set to work making rules of behavior. And once in motion, this law-making machine had trouble stopping.

So, Johnny and Mary, who had great hopes of living unfettered by multitudinous rules and regulations, begin to feel that society doesn't quite trust them. Most kids accept these regulations, vowing that when they have children of their own, they're going to put more faith in *them* and less in rules.

Plenty of nice kids, however, see red when faced with these codes. They decide that they're going to break them all, *but good*.

What do parents do to stop this mess? Abolish unnecessary rules? Oh, no. Make more rules. You can't win.

One significant fact that can be used against parents is this: Nobody thought of reminding teen-agers to be home at midnight until our very parents started to roll in at 5. The teen-ager of the 1890's and early 1900's may not have led as interesting a life as us moderns. But he did occupy a higher station in the community than the young people of today. He had more responsibilities, but also more privileges. Then in the 1920's everyone went haywire and today's teen-agers have to squirm because of some of the things our parents did.

WHAT ELSE is wrong with parents? Well, for one thing, along with some of the nicer things they have to say about us is usually the insidious comment, "The youth of today is the

leader of tomorrow."

That's just swell. But interspersed, as it usually is among derogatory comments, it kind of gets your goat. They made the mess the world is in today and are only too ready to admit that we, the lousy teenagers, are going to have to bail it out.

How many times have you heard your parents say, "Don't drive too fast," or, "Don't buy anything you don't really need," or even the traditional, "Don't be late for appointments," then find that one of them spent too much time in a store squandering money on something that appealed to the fancy, then broke the speed limit getting to an appointment too late anyway. This typical Don't-do-as-I-do-do-as-I-say attitude on the part of parents is contributing to the teenage "menace" by hops and jumps. How do parents expect their children to be angelic when it's so often "like father, like son" or "like mother, like daughter"? Anybody learns better by imitation. Teen-agers seem to be particularly susceptible to this kind of learning.

One thing that parents don't seem to realize is that they're in the best position of all to give real constructive help and assistance to their youngsters. A lot of parents seem content to see that their boy or girl is well cared for and fed. One of the most important things a parent could do is to see that his offspring goes to church. Judging from the church records available, about half of the parents don't seem to be doing a very good job. And parents aside from just encouraging their children to go to church should attend regularly themselves. The old process of learn-

ing by imitation would really be put to good use then.

Another thing mothers and fathers should do is to encourage and help their youngsters with their hobbies and interests. It's not hard to do, and it might be very relaxing to Mr. and Mrs. Parent. But this is something Mr. and Mrs. Parent often seem loath to do. They fail to realize that through working constructively with their children new standards of achievement and understanding can be set up.

I hereby indict the parents of America on the following charges:

1) Of blaming teen-agers for many of the instances of moral decay evident in this country.

2) Of not balancing privileges and responsibilities.

3) Of swamping teen-agers with an excess of valueless rules and laws.

4) Of not trusting teen-agers as responsible people.

5) Of forgetting that their generation produced the wildest teen-agers yet.

6) Of not remembering the problems they faced as teen-agers.

7) Of hypocrisy and the idea, "Don't do as I do, do as I say."

8) Of not setting good examples among the youth of our country.

9) Of not assisting their children in legitimate projects and interests they may undertake.

10) Of making little effort toward understanding the teen-ager and his difficulties.

If you plead guilty your sentence will be to correct the situation. If you plead otherwise the penalty may be much heavier.

John E. Dehaan, pastor at Rocky Boy Mission in Montana, writes of America's forgotten people—

The Indians

STATISTICS show that the American Indian is one of the fastest growing ethnic groups in the United States. Between 1887 and 1934 the Indian population in the country increased from 240,000 to 400,000.

In 1916 the last of the reservations came into being when the government turned over a former military reservation in the Bear Paw Mountains of Montana to Chief Rocky Boy and a band of homeless Indians of which he was the leader. The original 55,000 acres has been doubled. Yet there is not room enough. Their numbers have increased more rapidly than their lands.

Result of this growth in our Indian population has been the springing up of large encampments of Indians in makeshift shacks and tents—usually on the fringe of large city dumps. These growing slum areas are creating real problems for such cities as Rapid City, S. D., and Great Falls and Helena, Mont.

Were our foresight as good as our hindsight we might have obviated many of our present Indian problems by a program of integrating these First Americans into our civilization



LUTHER LEAGUERS at Rocky Boy Lutheran Mission in Montana work at a service project. Below Mrs. John E. Dehaan, wife of the author, leads the group. Parents of some of the young people still adhere to the old Indian religions. Medicine men, however, find that their followers are becoming fewer and fewer.



instead of segregating them on reservations. There they are away from the influence that might have moved most of them to a desire for a higher standard of living and certainly inspired a few to real accomplishment.

The problems are with us. They are legal, social, and religious.

Since 1924 all Indians born within the territorial limits of the United States have been granted full citizenship. A governmental attitude of paternalism, however, still prevails. And much remains to be done, and undone, before the Indian will come to his full rights and responsibilities as a citizen.

Discriminatory liquor laws should be corrected. The transportation and use of peyote should be brought under the same rules that pertain to marijuana and heroin. Of the 100,000 Indian children of school age, public schools and government Indian schools provide for only 65,000. Mission schools take care of approximately 8,000. No educational facilities are available for the rest.

Race prejudice is a very real problem for the Indian who would leave the reservation and try to make something of himself. It takes a good bit of courage for an Indian to prepare himself to compete in the white man's world. When the going gets tough he is tempted to take the easy way out by returning to his people on the reservation. There he will not have the means to live as he has learned—and should he try, his own people would chide him for trying to be a white man.

The old Indian religion is fading. The medicine man has few followers. The Sun Dance encampments grow

smaller each year. The younger generation has lost faith in the old ways. Yet it is not readily taking up the faith of the white man. Men with whom the Indian has to deal have all too often given a poor account of the white man's religion.

Under the official "hands off" policy of the government regarding peyote, the Native American Church is spreading rapidly. This pseudo religion consists mainly in weekly peyote orgies.

How is THE Christian church responding to this vast mission field in our very midst?

Methodist, Presbyterian, and Episcopal churches have long recognized a responsibility to minister to the American Indians. It is strange that the Lutherans—whose John Campanius was the first missionary to the Indians (1643)—should have become so laggard in this field of missionary endeavor.

The Wisconsin Synod to the Lutheran Synodical Conference has an extensive mission to the Apaches in Arizona. The Evangelical Lutheran Church maintains a mission to the Oneidas and Winnebagoes at Wittenberg, Wis. The Eielson Synod of the American Lutheran Conference has a mission to the Potawatomi at Carter, Wis. The United Lutheran Church in America carries on its work among Crees and Chippewas on Rocky Boy's Reservation in Montana.

In general, Indian mission work carries with it a good deal of social service and welfare work. The Lutheran Indian Mission at Rocky Boy is typical of the work carried on at many of the Protestant missions to the



MALCOLM MITCHELL, right, outstanding Indian layman from the Rocky Boy Mission, was introduced to delegates at the ULC convention in Seattle last October by Dr. Paul A. Kirsch, Board of American Missions staff member. Mr. Mitchell translates all of Author Dehaan's sermons into the Cree language at Rocky Boy Mission.

Indians. Let us climb on the magic carpet of our imagination and take a quick trip to this ULC mission:

NINE O'CLOCK Sunday morning and the two large doors at the rear of the mission house are thrown open. Mission Pastor John E. Dehaan rolls out his tan station wagon and heads over the divide to Parker School where he gathers a load of young Indians from the Raining Bird, Little Sun, Roasting Stick, Standing Rock, and Denny homes.

Back at the mission, Malcolm Mitchell, a husky Indian, takes out the blue G. M. C. mission bus and follows the road that leads way beyond Haystack Mountain. He stops for passengers at the Big Knife, Big Bow, Weasel Boy, and Spotted Blanket homes. When these loads are brought in Mrs. Dehaan is at the mission house preparing for Sunday school and keeping a weather eye on activities there.

The mission bus is off again to gather another load from Parker Canyon where the Billys, Hendersons, and Windy Boys live. The missionary goes to Sangrey School and on the way gathers the St. Pierre and Huntley children and then makes a swing around the Agency buildings for the Stanleys, Gophers, and LaMeres. By this time the Sun Childs and Wolf Childs have walked to the mission from neighboring Moccasin Flat. It is time for Sunday school to begin.

Sunday school and church services are much like those in your own church except that Malcolm Mitchell stands to one side of the pulpit and interprets the pastor's sermon into the Cree language. Nearly all of the Sunday school children remain for the church service and Mrs. Dehaan takes the little ones to a room in the basement just before the sermon. After the service the children are returned to their homes.

At about seven o'clock 30 young people arrive for Luther League. Lively games are the order of things until 9:30 when the missionary calls the leaguers to order for the devotional service. There is respectful attention as the missionary explains the scriptures in simple terms. Many of

these young people are from homes where the Indian religions still hold sway. Some are from nominally Roman Catholic homes. One of the Indian ladies serves a lunch provided by the mission at the close of the evening.

Monday is mail day at Rocky Boy and the missionaries have a sheaf of letters from far and wide to answer. About noon the mail man arrives with more letters and a dozen or more boxes. The day is punctured by visitors who ask for aspirin, liniment, bead needles, and quilt patches. The missionary drives 87 miles to the Ft. Belknap Indian Hospital to visit Grandma Eagle Man.

Tuesday is bead work day. Although the ladies have been asked to come only in the afternoon, Dorothy Big Knife is at the door with purses before Mrs. Dehaan has had time to pasteurize the morning milk. As the missionary wife checks the contents of boxes and prepares to send out acknowledgments, Flora Tail Feathers brings some beaded lapel flowers. Efforts to answer letters during the afternoon are foiled by the continuous presence of ladies with bead work.

Wednesday is mail day again and there are more letters and more boxes. But this is the first Wednesday in the month and at two o'clock the ladies begin arriving for Women's Missionary Society. A small group, but they seem very interested in the topic.

By one o'clock on Thursday a group of ladies are sitting on the steps of the mission house waiting to begin their sewing of quilts. Quilt patches from as diverse places as Florida and Washington, California and New York, are sewed together into beauti-

ful patterns. At three o'clock the missionary brings a gospel message to the 38 ladies. Mrs. Malcolm Mitchell interprets into Cree. Lunch is served and the ladies depart, some with their completed quilts under their arms.

The missionaries go to Havre for groceries and supplies on Friday. It is 40 miles to the super market, the drug store, and the barber shop—yes, and also to the doctor and the hospital. But today a report has come that the Spotted Blanket children are not attending school because they have no clothes. So the Dehaans check on ages and sizes and gather together clothing for two boys and a girl. Three more visitors with various requests, from baby clothes to Ungentine, delay the start for town until nearly noon. Still no mission helpers, so the missionaries work far into the night preparing for a clothing sale on Saturday.

Early Saturday morning a crowd of Indians stand outside the mission house waiting for the opportunity to buy good baby clothes for a nickel, school children's clothing for 15 cents, and men's and women's clothing at a quarter a garment.

NOW IT'S TIME to be off on your magic carpet again. As you travel back to your home, remember that in about 375 Indian communities, some on reservations and some off, missionaries with a schedule not unlike that at Rocky Boy are using every opportunity to bring the gospel to individuals in their homes, when emergencies bring them to the mission, and when they bury their dead.

The missionary to the American Indian often is discouraged. Statistics

do not show up very well. The attitudes of white Christians with whom the Indians have to deal are often not in keeping with what the missionary is trying to get across to his red-skinned flock. Where the mission is on a reservation the isolation often works great hardship upon the missionary and his family. One missionary to the Navajo, formerly a missionary to China, says that he is much more isolated now than he ever was in China.

We must constantly bear in mind that God has called us to preach the gospel to *all* nations and *all* peoples. If we but patiently sow the good seed, God by his Holy Spirit will bring forth fruit in his own good time.

The Indians may be America's forgotten people, but no people is forgotten of God.

SUGGESTIONS

The foregoing article should be studied carefully by the leader and then read to the group. Other members may be enlisted to carry on an enlightened discussion if they have been assigned some of the following sources early enough to have had time to get interesting and pertinent information to present to the group.

The Lankenau School

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WRITE

SISTER LYDIA FISCHER, Principal
3201 W. School House Lane, Phila. 44, Pa.

After such a discussion, it ought not be difficult to work up some enthusiasm for sharing this interest with the whole congregation. Plan a special "Rocky Boy Night" built around one of the sets of colored slides. Invite the Brotherhood and the Women's Missionary Society. Take an offering for the mission. (Remember that the slides should be booked a month to six weeks in advance.) A set of slides will occupy the better part of an hour program.

COLORED SLIDES

Intimate Glances of Rocky Boy and Our Indian Mission may be borrowed from either the Stewardship Office, 100 East 22nd St., Minneapolis 4, Minn., or from the Lutheran Indian Mission, R.B. Rte., Box Elder, Mont.

FURTHER INFORMATION

Indians in Transition from the Division of Home Missions, National Council of Churches of Christ, 297 Fourth Ave., New York 10, N. Y. Price: \$1.

Indians Highways (news sheet) from the Cook Christian Training School, P. O. Box 7158, Phoenix, Ariz.

Rocky Boy Facts from the Women's Missionary Society Literature Department, 1228 Spruce St., Philadelphia 7, Pa.

With Your Missionaries at Rocky Boy and Tepee Smoke (quarterly news sheet) from the Lutheran Indian Mission, R.B. Rte., Box Elder, Mont.

The following are available free of charge from either the Haskell Institute, Lawrence, Kan., or the Information Office, U. S. Indian Service, Department of the Interior, Washington 25, D. C.:

Answers to Questions on American Indians

The Federal Indian Service

Significant Dates in the History of the Indian Service

When an Indian Enters the Business World

Questions on Indian Culture

How We Bought the United States

Indians Rights and Their Protection

Lack of money and ministers drastically slows up spread of the Lutheran church

Sorry, No Lutheran Church in Town

By Thomas W. Wersell

"A W, you're kidding!" replied Bob West to the man in a large town in California who said there wasn't a Lutheran church there.

"No, I'm not," said the man. "Sure's I'm standing here, this town has no Lutheran church."

Taking the man's word for it Bob went back to his folks' car parked at the curb and told them what the man had said.

"But that's impossible," his father responded. "Why, back home in Pennsylvania there's a Lutheran church in every village and town. And dozens of 'em in larger cities. Must be different out here. Well, let's find some other church then for our worship this morning. When we get back home, Bob, you and Betty find out about this business of communities in this Christian country of ours not having Lutheran churches, will you?"

"We sure will," Betty promised firmly. "Imagine us belonging to the largest Protestant church in the world and having to be told by a man out

here in California, 'Sorry, no Lutheran church in town.' How is that possible?"

"We'll write our home mission department, that's for sure!" Bob chimed in. "I want to know how come."

VACATION OVER, the Wests got back to Pennsylvania after driving 9,000 miles and visiting 21 states. They had stopped in other places besides California and had asked about Lutheran churches. Especially in Arizona, New Mexico, Mississippi, Alabama, and Georgia, they found few Lutheran congregations. By the time they came home they were both shocked and unhappy to find out that there were many, many towns along the route without Lutheran churches.

Bob and Betty soon sent a letter off to the church's home missions board. In it they said:

"We have just come home from a long trip from here to the West Coast and back by a southern route. In many towns where we stopped on the way we asked about Lutheran

churches, and time again we were told, 'Sorry, no Lutheran churches in this town.' We got disturbed about that because it was unheard of in our experience, and we decided to write and ask you about it. Can you tell us about the Lutheran church situation in our country and what Lutherans are doing about it? Thank you."

In a few days Bob and Betty had a reply. It told them that there were over 16,500 Lutheran churches in America but that some states had only a few. For instance, it said, Arizona has about 40, New Mexico 23, Mississippi about 30, Alabama only 64, and Georgia around 40. Some states have thousands of Lutheran churches: Pennsylvania with more than 1,650; Minnesota with over 2,000 and Wisconsin with about 1,550. California, the letter stated, has less than 500 Lutheran churches serving a population of over 10 million people. Pennsylvania has over three times that many churches serving the same sized population.

There are as many Lutheran churches in the five states of Minnesota, Wisconsin, Pennsylvania, North Dakota, and Illinois as there are in all the other 43 states put together, the reply pointed out. It also showed that for every one of the six million Lutherans in the United States there are 12 persons who do not belong to any church at all.

Bob and Betty could easily see that the Lutheran church has a big job to do in this country in obedience to the command of Jesus, "Go ye, and make disciples." They read on with deepening interest as the letter said:

"All Lutheran church bodies are

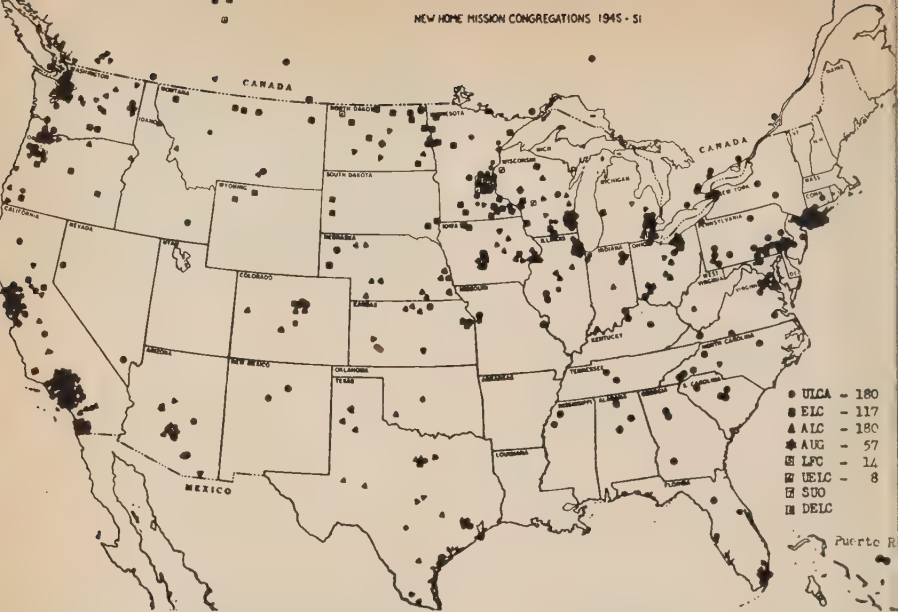


FIREHALLS, funeral parlors, vacant stores, and homes are used by different mission congregations as places of worship until a church can be built. Above is pictured members of Holy Spirit Mission, Secane, Pa., in front of the Morton Fire Hall on organization day. Ninety-two people became charter members to form the largest mission organized in the Ministerium of Pennsylvania up to that time.



THROUGH THE HELP of Lutherans all over the U. S. and Canada who had put money into the red side of their offering envelopes, Holy Spirit Mission, Secane, Pa., was able to begin building a church within six months of organization. A year after organization the membership had doubled.

trying the best they can to extend the church. They are going in to unchurched communities and towns and



New home mission congregation established 1945-51

cities where there are no Lutheran churches and organizing new mission congregations. In the last five years one new Lutheran church has been organized every other day, but still as Jesus said, 'The fields are white unto harvest.'

"To take care of the unchurched people in California alone, we Lutherans should start three or four new churches a day for a whole year! Other states offer similar challenges.

"Are you wondering how we go about starting new churches? First, after we have 'cleared' the field with the Regional Lutheran Home Mission Committee that has charge of the state in which our proposed field is located, we make a survey. That's a house-to-house canvass of the area in which we want to begin a church.

It tells us how many unchurched people there are and what the potential new mission possibilities are. Often a young woman who is employed as a survey worker by the American Missions Board makes the survey. Then, we put a worker on the field—sometimes an ordained pastor, sometimes a field missionary who may be a student. He calls on 'prospects' and arranges for a meeting of all interested persons. Then he begins conducting worship services in some temporary meeting place like a school or even a theater. New congregations have started meeting in tents and in funeral parlors, too. He continues to call on people whom the new mission is trying to reach with the message of the Gospel.

"In time a group is gathered that is large enough (about 50 adults) to

start a new church, and people sign up for membership. Some will join by letters of transfer, some by adult instruction, and some by confession of faith. The congregation is formally organized, officers are elected, a constitution is adopted, articles of incorporation are filed if necessary, and a pastor is called by the new congregation to be its spiritual leader.

"Later on plans are made and completed for building a church or a first unit of a future church. The new mission grows, gets stronger, and finally is a 'regular' church.

"Most of the time these new missions need financial aid to meet their needs, so Mother Church gives them money to 'get going.' This money, along with the contributions of the members, is used to pay current expenses. These current expenses include salaries, light, fuel, rent, and so on. It isn't paid back, normally, but is a gift to the new mission.

"Besides the mission aid, the Mother Church provides loans for the new mission for building purposes because the infant congregation can't borrow money any place else. Such loans come out of what is usually called the church extension fund. It is like a bank that lends money at a

low rate of interest. This loan is paid back over a period of years and is re-loaned to other new congregations. Many of our larger Lutheran church bodies have church extension funds of several millions of dollars.

"There is a book called *A Church Is Born*, written by Pastor Dwight H. Shelhart, a United Lutheran pastor who has organized many new missions. It tells in detail how these missions are established. Many questions you might have can be answered by reading that informative book. The United Lutheran Publication House can supply it to you."

THE LETTER that Bob and Betty got in reply to their simple question was a long one, they agreed, but it was interesting. As they kept reading on Bob commented, "I'm beginning to understand a few things, Betty, about why there aren't enough Lutheran churches to go around. It takes a lot of work and a lot of money to start new churches."

"You can say that again, Bob," Betty replied. "I wonder if this letter says anything about what we can do to help. Let's find out."

The third page told about what Lutherans can do to make it more and more impossible for people to say, "Sorry, no Lutheran churches in town."

"Some people," it began, "think that churches 'just happen.' They aren't aware of the fact that somebody has to do something to bring new churches into being.

"That brings to mind the story about the little girl who loved birds and whose brother had built a bird trap. The little girl first prayed that

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WALTER C. LANGSAM, Ph.D., LL.D.,
President

the trap wouldn't catch any birds. Then she prayed that God wouldn't send any birds to get caught. And last she went out and kicked the trap all to pieces.

"Most of us have done some praying about extending the Kingdom of God through planting new missions. But not enough of us have gone out to do anything about it. And every one of us can do more to get new missions started in America through giving money! 'Oh, is that all?' some say, 'here's a dollar. Now I've done my part.'

"We'll accept your dollar and thank you, but that isn't doing your part. A dollar isn't enough! The Lutheran church needs millions of dollars, not thousands or even hundreds-of-thousands! Church extension funds of three and four millions of dollars are not sufficient to meet the opportunities! All Lutheran groups in America are in desperate need of more extension money.

"And where will they get it? From themselves, of course! We can't go on television like Milton Berle, Bob Hope, and Bing Crosby did recently to plead for money for a cancer fund and for the U. S. Olympic teams fund. Nor can we go house-to-house like the Red Cross or the Community Chest in their annual appeals.

"We must raise our money within our church family, and the people who confess faith in Jesus Christ as Saviour and belong to our churches must be the ones who provide resources for our extension funds. They can give their money in several ways: Through the regular benevolences offering, a part of which goes to American Missions; through special church

extension fund appeals; and through direct gifts to their mission boards for such loan funds. In that way these funds will be built up and will become large enough to begin to meet the needs.

"More of our people," the letter concluded, "need to have an experience like the man who was asked how he could keep on giving so much to the church. He gave his answer this way: Well, you see, I keep shoveling out, and the Lord keeps shoveling in, and the Lord He's got the biggest shovel!

"With millions of Lutherans feeling that way about the matter, it wouldn't be long until all of the open fields could be occupied with new Lutheran congregations. Then you two young people would have to drive mighty far before you would ever hear again those disappointing words, 'Sorry, no Lutheran church in town.'

"Oh yes, one thing more before closing this letter. Don't forget that money isn't the only consideration in this matter. Besides prayer and good stewardship of means, we need lead-

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Dr. Frederic B. Irvin, President

ership for home missions. We need young women, Betty, to serve as survey workers, parish missionaries, deaconesses, and parish secretaries—girls who are willing to dedicate themselves to help establish new congregations.

"We also need pastors, Bob, to lead in this work—young men who say YES to the call of the Holy Spirit to enter the Gospel ministry and offer themselves in God's program of proclaiming the good news of the love of God in Jesus Christ.

"Thank you for your inquiry. May God open your eyes to see the reasons for our limited advancement, open your pocket books to help for an unlimited extension of his church, and open your ears to hear his call for your life."

THE LETTER was signed by the director of missions, and when Bob and Betty had finished it, they didn't say much for a while. Then Bob said, "I'm going to explain to Dad and Mother about this and then talk to our pastor and find out a few more facts. Maybe someday I'll be a part of the reason why somebody won't have to say to a visitor in some town, 'Sorry, no Lutheran churches in town.'"

HOW TO USE

Three leaguers could present the topic at a Luther League meeting by reading different parts. One leaguer could be Bob and another Betty, with a third being the voice for the letter from the missions office.

WORSHIP OUTLINE

Hymn suggestions:

"O Zion, Haste"

"Mighty Lord, Extend Thy Kingdom"

"Where Cross the Crowded Ways of Life"

"Our Country's Voice Is Pleading"

"Onward, Christian Soldiers"

"I Gave My Life for Thee"

Scripture suggestions:

Psalm 96:1-10

Matthew 28:18-20

Acts 2:37-47

Luke 14:16-24

PERTINENT QUESTIONS

1. Do you know any town or community without a Lutheran church? (Give the details to your pastor so that he may inform the American Missions office.)

2. What steps are taken to establish a new church in an unchurched community?

3. Why is it a thrilling experience to be along in the organization of a new congregation?

4. What can Luther leaguers do to help start new congregations?

5. Why are boards of American missions handicapped when it comes to planting more missions?

SERVICE PROJECTS

Write the ULC Board of American Missions, 231 Madison Ave., New York 16, N. Y., and ask for materials on home missions for distribution to leaguers.

Obtain a map of the U. S. and indicate the number of Lutheran churches in each state, together with the total population of each state. (These figures can be secured through the Division of American Missions, 327 South LaSalle Street, Chicago 4, Illinois.) Display the prepared map at a Luther League meeting.

Make a field trip as a league to a new mission which may have recently been organized in or near your town or city.

*Youth can act intelligently in improving conditions
in their own communities*

Inside Middletown, U. S. A.

By Harold C. Letts

'Fraidy cats' should take a powder before following the suggestions in this article. Those with rosy-tinted glasses had better bring microscopes. We're going to find out what is inside the place where we live. . . . What is happening to the girl who dropped out of school? . . . Why does that cripple beg on the streets? . . . Why was the tavern down near the fire house closed up? . . . How did it happen that three children suffocated from gas fumes when the service man said he couldn't find any leak or fumes?

Our town, Middletown, is a very important place. We live in it, and what happens to us is important. What goes on in our town is what we and our parents and all the other people in Middletown cause to happen. We share responsibility for and we are affected by what we and our neighbors do and do not do.

Maybe somebody will want to start

an argument there. So let's stop and look, with the microscope, not those rosy-tinted glasses. That girl who dropped out of school, someone said she'd gotten into "trouble." She didn't seem the type, never talked with boys much less went out with them. Matter of fact, she never talked much to anyone. She used to get good marks, but lately she'd been slipping.

Do you remember when the guidance teacher came to one club and asked if we wouldn't draw her into our activities? But she was unusually unattractive. So she was left out. Could it be that she dropped out of school because we ignored her? Could be, and so we are involved.

If finding out what goes on inside our town is like this first case, maybe we'd better quit. Or maybe we'd better go on, full speed ahead, not stopping to spare the horses of our pride.

How do we find out what's going on in our town? We all see things



happening. A girl drops out of school. Is that important? We know it happens, but does it have any connection to us? Not only must we know what is happening, but we must also know how to understand and judge the facts we uncover. So here is where the lazy folk had better get off the hay ride, or at very least stop dragging their feet and walk up the hills.

A community audit

A young girl came to her pastor asking how she might help to end the racial discrimination evident in her town. They talked awhile and soon realized that preaching and passing resolutions hadn't changed the practices very much. They finally decided to call together a larger, more representative group.

A goodly number of church and civic organizations appointed members to a self-study committee. This committee investigated employment prac-

tices in business and government. They found out how Negroes and other minorities were treated in restaurants, hotels, stores, theatres, parks, schools, and in the courts. They investigated clinics, hospitals, and found out about the housing situation. This community audit committee then published their report, took it before all their groups for study and discussion. As a result the conscience of the community was aroused. Some schools and places of business changed their employment and service policies. Other agencies and institutions which had had a policy of equality, became better known and were patronized.

Here certainly is evidence that a young person can vitally affect community life. The girl who asked her pastor about racial discrimination, knew what was going on in her town, and had a Christian standard by which to judge it all. She found a way to enlist others in her problem.

Youth groups can be guided by their faith into constructive action. Christianity believes in a God of love, whose own character and action constitute the fundamental order and law by which life is maintained. Love means concrete and practical ministry to men's needs. Read Ephesians 3:14-21; 4:11-16; 5:21-31. Also I John 4:7-12; 3:11-18. Here is our standard of judgment and our pattern for action.

It is necessary, however, to know how best to deal with the problem to achieve a successful solution. The parable of the Good Samaritan in Luke 10:25-37 tells us we must not pass by human suffering. But it doesn't tell us how to bind up a man's wounds. Doctors and nurses can best tell us that.

In planning action to remove evils and heal sore spots in our communities, love will drive us into action. However, we must consult those who understand the problems and have some experience in dealing with them before working out a course of action.

A place to start

Let's begin by discussing briefly the questions in: A.) *The Community Inventory*. Then, choosing the most

interesting questions, have sub-committees of the study group select those they wish to investigate. B) *The Study Guide* will suggest who can give information about community problems and who should be interviewed to discuss possible solutions. Let the study group take two weeks to start this work. Then arrange a report meeting at which the problems selected will be discussed and possible programs of action divided up. Use C) *The Group Program* to record your decisions.

Ways of being aware

Here are five ways of keeping in touch with what is happening in Middletown. Let the group make "Operation Inside Middletown" be a continuing process, by adopting these methods.

1. Attend meetings of the board of education, town council, etc., as often as possible.
2. Read reports of such bodies and of town officials regularly.
3. Interview officials about emerging problems.
4. Observe events such as court trials, public meetings, political campaigns, etc.
5. Read newspapers presenting different points of view.

The Community Inventory

Predominant stock is? _____

Other backgrounds include _____

Languages other than English spoken in community _____

Languages used in ministry of local churches _____

.. Describe

the educational level of the community _____

Approximate population of area you consider your parish?

Describe the housing in your community—Note problems _____

What is the average income for the family? Is it customary for more than the head of the household to work? What is the percentage of Negro Roman Catholic Jewish Others

Is there any factor from which the health of the community is suffering?

Is there a problem of alcoholism? Of mental disease? Of unemployment? Of family stability? Of juvenile delinquency? Of the community's political life?

Our community is not homogeneous; it contains the following cultural, racial, social and economic strains

What inter-racial, inter-cultural, industrial, and economic tensions need attention in our community?

There are some groups in our city for whom there is an inadequate ministry:

Describe the significant characteristics of the community: People, their life and work, the situations you consider unusual:

What percentage of community is actively churched? What percentage of the children receive regular religious instruction?

What do you think a community religious census might reveal?

The Study Guide

A wide variety of sources of information will need to be studied to discover answers to the questions concerning your community. Often it will be necessary to contact public officials or the heads of private and voluntary agencies. You will usually be welcomed, especially if an appointment is made in advance with the chief administrative head. The following suggestions should be of considerable help:

1. Your local or state library should have a copy of the historical study of the municipalities of the state produced by the

W. P. A. It will give good background material about your community. These libraries may also have copies of other studies about your community which the librarians will help you locate. They may keep a file of census publications, or the librarian can tell you where to locate census material regarding income, housing, occupational diversification, agricultural and industrial spread, etc.

2. Public officials can help provide information. The county public health officer, the superintendent of schools, the court

probation and parole officer all deal with certain problems raised in the Inventory. So, too, the executive head of the chamber of commerce or the county agricultural agent may need to be consulted. If you have a state or city civil rights or fair employment practices commission, its executive can tell about ethnic strains and inter-

group tensions.

3. Further information can be provided by your council of social agencies, city or county council of churches, or the local office of the Red Cross. Let the study group decide whom to seek out. The same questions may be asked of several different people, and their answers collated.

The Group Program

What are the major problems of your community in the following areas, and what can our group do about them?

Race:

Industrial relations:

Sanitation:

Safety:

Health:

Education:

Welfare:

Housing:

Transportation:

Politics:

Employment:

Land Ownership:

Group Tensions:

Recreation:

METHOD OF PRESENTATION

Open the meeting with worship service suggested below. Then have leader speak

on the topic "Inside Middletown U. S. A." including the suggested Bible readings. The printed topic material should be sug-

gestive of the contents of the speech. The emphasis should be on arousing the group for a vital discussion based on the Community Inventory. Try in the discussion to focus attention on three or four problems that need Christian action. If the leader so desires the topic speech might be included in the worship service following the scripture lesson. The discussion should then follow Hymn 234.

SERVICE PROJECT

As a result of the discussion of community problems let the group form a special study committee of those interested in further investigations or turn the whole group into a study committee. Have the study committee follow the procedures suggested in the topic material for further clarification of the problems selected, and for consultation about possible solutions. These consultations should include the pastor and/or youth adviser. Out of these consultations let the study committee formulate some definite pro-

posals for action that can be discussed and acted on by the whole group.

SUPPLEMENTARY READING

Stauderman—*Understanding My Congregation*, especially Chapter IX.

Krumholz—*Christianizing the Community*. Each of the above books is a ULCA publication.

Schriver—*Missions at the Grass Roots*, may be available from some member of the W. M. S. If so, Chapters II, IV, V, and VI, will be stimulating.

WORSHIP SERVICE

Opening piano music of selected hymns Hymn 244, C. Y. H. (standing)

Psalms 121, p. 355 C. Y. H. to be read responsively

Scripture Lesson: Romans 12:1, 2, 9-18 (seated)

Hymn 288 C. Y. H.

Prayer Collects 44, 62 and 63 C. Y. H. (standing)

Hymn 234 C. Y. H.



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In the Lutheran Tradition

a business man's experiment

young adult topic

by donald e. behrens

PAUL FRENCH, budding young engineer, sucked in his breath.

There could be only one explanation for this summons from the boss. Jones, the production superintendent, must have "tattled" about their quarrel. Well, before this was over, Jones would be sorry he had made an issue of the matter.

The boss didn't even look up as Paul entered, but sat there with his head bowed. When he finally did speak, his voice was soft and gentle.

"Paul," he said, "I've admired your ambition and engineering ability for some time. What I can't understand is why a man of your intelligence has so much trouble with his fellow workers. I happen to know that you profess to be a Christian. However, no one would know it by your actions and words."

Stunned by these words, Paul had little to say . . . his one objective was to get out of the boss's office just as quickly as possible. He had to have time to think. Surely he was just as good a Christian as the next person. He attended church every time it was reasonably convenient. It wasn't his fault that his job took so much time

he couldn't participate in the other activities of the church.

Paul tried to bury himself in his work. He pulled out several reference books and started reading. Suddenly he came across these words of Steinmetz, the electrical wizard: "Spiritual power is a force which history clearly teaches has been the greatest force in the development of men. Yet we have been merely playing with it and have never really studied it as we have the physical forces. Some day people will learn that material things do not bring happiness, and are of little use in making people creative and powerful. Then the scientists of the world will turn their laboratories over to the study of spiritual forces which have hardly been scratched."

Paul left the office deep in thought. Arriving home, he surprised his wife by saying, "Let's go to that workshop at the church you've been talking so much about. Maybe the night off will do me good." The dinner at church was excellent and Paul found to his amazement that the hymns they sang seemed to give him a lift. He felt strangely excited when the speaker announced his subject as "Stewardship—The Practice of the Christian Religion." Somehow, he felt this might give him the answer to his problems. Maybe too, he would find that spiritual force Steinmetz wrote about.

"Christian stewardship," the speaker began, "had its beginning with the creation of the world. God created the world and put man in charge of it. He is the Landlord, the owner of everything we have. We are his tenants and are responsible to him for the way we use his property. Our time, our abilities, and our money are

all his and he expects us to use them to his glory. The sincere Christian not only attends the worship services, but he talks like a Christian, he studies like a Christian and works like a Christian. In every act of his life, he is a child of God . . . seeking God's will, looking daily to him for guidance and help, and doing everything to the glory of God."

Paul's mind was suddenly aflame. His mistakes were clearly evident. He had been too wrapped up in his own jealous ambitions and desires to give any thought to his responsibility to God or to the feelings of others. That "spiritual power" Steinmetz talked about was merely putting Christianity to work. It was taking advantage of Christ's promises to us that all things are possible if we but put our trust in him.

In the weeks that followed Paul spent many sleepless hours thinking about the speaker's words. Finally, he decided he would be a spiritual guinea pig and try an experiment in spiritual engineering. He would make a conscious, determined effort to practice Christian principles in his life each day for a year. To keep this project foremost in his mind, he made a record book with a white square for each day. If he succeeded in practicing Christianity for a whole day, he would leave the space blank. If he failed, he would give himself a black dot. He would also keep a diary to record the results of his experiment.

WHEN THE YEAR was up many of the days in the record book had black dots marked on them. In reviewing each day, Paul had endeavored to be objective and critical. There also were

days when he had felt justified in leaving the record clean and white.

It must be that his experiment had succeeded—at least in a measure—because people told him they noticed a change in him. To himself, he admitted that he certainly wasn't the same man who had begun the experiment a year ago. His discovery had meant more to him than anything he had ever done before. In many ways, the results were little short of amazing!

The diary was the most interesting record of all. Keeping it proved to be an adventure in self-discovery. Paul turned the pages now, reading some of them over slowly and thoughtfully . . .

April 9 . . . Fred B. has always been a tough nut for me to crack. As a part of my experiment, I've tried to have something friendly to say several times a day. Today, I got my first definite response. Fred actually said, "Good morning" first!

May 10 . . . I gave myself a big black dot for today. Temper has always been one of my most serious problems. When Jones, the production manager, said he couldn't possibly get out the sample I needed, I lost my temper and sounded off. Of course, he retaliated and I left his office in a huff. Suddenly I remembered my experiment. I humbled myself and went back and apologized. Jones was fine about it and I believe that our relationship is now on a sounder basis.

June 8 . . . Today, my wife and I had a gratifying experience. . . . As part of a visitation committee, we

called on a new couple who had just moved into town. The husband wasn't much on church. However, after I explained our duties to God as they were presented in the workshop, they both promised to attend church next Sunday. Experiences like that are good for the soul.

July 12 . . . Why is it that men glory in picking flaws in other men? Today I was in a group who were tearing one of our associates apart. He isn't perfect . . . but who is? I held my peace and finally had the opportunity to speak a few words of praise for the chap. A few months ago, though, I would have joined in the mudslinging.

August 5 . . . Today, one of my subordinates was reprimanded by the boss for doing a set of drawings incorrectly. I could have let him take the rap for the mistake. But it really was my fault as I had issued wrong instructions. So I spoke up and took the blame. That's what a person should do, of course, but "passing the buck" is so easy.

September 27 . . . One of my associates wrote a report covering plant improvements. It was so full of good ideas that I had a momentary twinge of jealousy because I hadn't thought of them myself. Then I realized this certainly was not Christ-like. So I complimented the man, and I'm going to work my head off to help him put over his ideas.

November 14 . . . I have finally learned to put my trust completely in God. I find that it helps to bow my head in prayer when I am faced with

a particularly perplexing problem. This is a source of strength that I would have scoffed at a short time ago.

January 12 . . . Today was the day of the miracle! This day the power of Christian living was proved in my life!

The boss called me into his office and said, "Well, your friend Lyle was in and applied for your job yesterday. A year ago I might have believed some of the things he said about you. You've been a good engineer, Paul. You've known how to work with machines and slide rules, but unfortunately in the past you've tried to handle men in the same impersonal mechanical way. And they have resented it. This year I've noticed a difference in you and when I called in your associates to get their reactions, they went to bat for you, to a man! They tell me you have definitely changed. They gave me many examples of times you have acted in a big and unselfish manner. You've become so popular that it has made Lyle jealous."

The boss's statement came as a shock and a revelation. I had never suspected the extent of my past self-centeredness. "Lyle is a good engineer, too," the boss went on. "I would dislike to lose him, but if you say I should let him go, I'll do so."

I replied that apparently Lyle was suffering from the same disease with which I had been afflicted for so long. I told the boss all about my experiment and found he wasn't a bit surprised. Of course, we decided to keep Lyle on the job, and I promised to forget all about his attack on me and to go on as though nothing had happened.

February 21 . . . This evening the telephone rang. Lyle was on the wire! He said he wanted to see me, so I invited him over. We sat in the study until one o'clock in the morning. He explained how he had gone to the boss and told him that he had more experience and background than I did and that he deserved to be head of the department. When the boss

DON BEHRENS is an advertising copywriter for the Jaqua Company in Grand Rapids, Mich., and evidently he's a first-class one. Three technical catalogs written by him took first, second, and third place in national competition at an advertising convention in St. Louis. He serves as a church councilman and departmental Sunday school superintendent at Trinity Church, Grand Rapids. He is a former president of the young adult group there. While he was in the Navy stationed in Florida, he was president of the Luther League at Trinity Church, Jacksonville.



wouldn't hear of it, he was afraid he would be fired. When he wasn't, he went in and asked the boss point blank what had happened. The boss just smiled and suggested that he and I get together.

I told him of my experiment in full detail. I even showed him my record book, black dots and all. I also read certain intimate pages from my diary to him. He listened intently, making few comments. When he left, he pressed my hand and said, "This has been the most important evening in my life." So my heart is singing now as I write these words.

March 8 . . . The year is up today. That my experiment is a success, there can be no doubt. To show my gratitude to God, I have decided to join the Lutheran Laymen's Movement. This is extra-mile giving. Certainly God has gone the extra mile for me, and I would like to show my appreciation for it. Therefore, I have joined the group of men who are underwriting the stewardship program of our church. It's the very least and the very best that I can do.

HOW TO USE THIS ARTICLE

There are many of us who are much like Paul French. We go to church on Sunday and feel that we have done everything that God asks of us. The rest of the week we have thoughts only for our own selfish interests. We have such short memories that we forget God tells us to "love our neighbors as ourselves." We are so wrapped up in our own importance that we never quite get around to putting our Christianity into action. We know that we are saved by faith and forget that faith without works is dead.

In order to become living examples of Christ's teachings, we need constant

prompting. We need something to make us conscious of our behavior at all times. Surely, vibrant faith, daily meditation and prayer can do this. However, too many of us never reach this objective. We need a physical reminder. Maybe this experiment is the answer.

Why not adopt this experiment as a project for your group. Try it first for one month or one week. Have sheets of paper prepared with a square marked off for each day during this period and pass them out at your meeting. Ask each member to keep a record and a diary during this time and then report back any unusual results at a later meeting. The "report" meeting should prove very interesting.

QUESTIONS

1. How can we make our Christianity a part of our daily life?
2. Can a businessman be successful and practice Christianity?
3. Can we be faithful to God and not radiate love?
4. Is abstinence an obstacle to business success?
5. Do you know any prominent businessmen who practice Christianity in their business?
6. What is the Lutheran Laymen's Movement?

WORSHIP SERVICE

Prelude

Hymn: "He Leadeth Me: O, Blessed Thought"

Responsive Reading: Psalm 95

Hymn: "What a Friend We Have in Jesus"

Scripture: Titus 2:7-8 and Ecclesiastes 9:10-11

Prayer

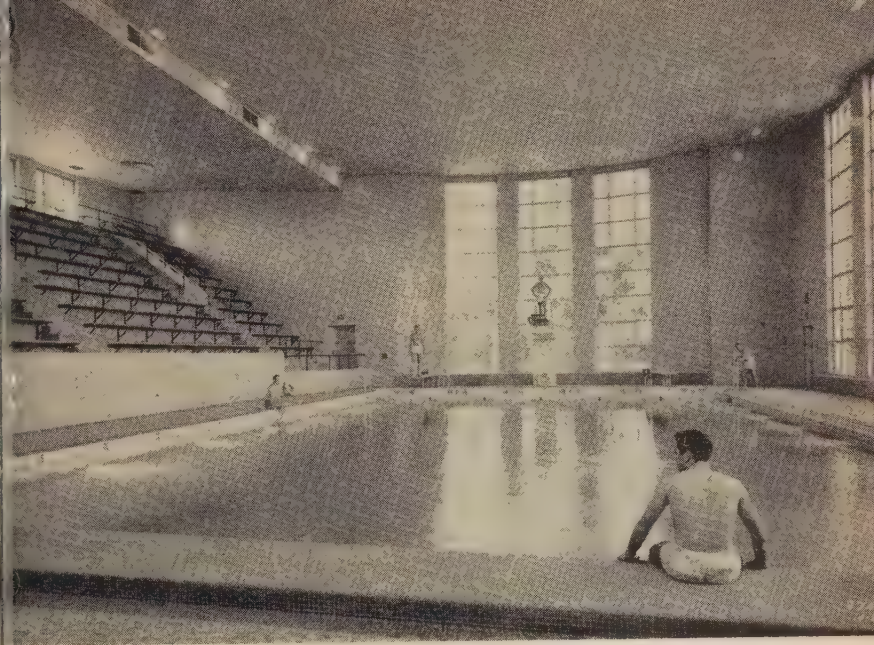
Topic and Discussion

Offering

Hymn: "Love Divine, All Love Excelling"

Sentence Prayers

Benediction



This 75-foot pool is one of two that will be used by Luther leaguers

there'll be plenty of

fun at miami

when 2,000 luther leaguers get together

by helen jo scott mann

WHEN Luther leaguers pack for the LLA convention at Miami University, Aug. 10-15, they should remember to bring along their golf clubs, tennis racquets, and swimming suits. The convention



Formal gardens at Miami U.

schedule provides two hours every day for physical recreation. The University offers facilities for playing golf, tennis, volley ball, soft ball, and for swimming.

Miami's nine-hole golf course is popular with students and faculty from early spring through late fall. Since it is close to several of the residence halls, no time is lost in travel and all the precious free-from-meetings minutes can be used to advantage. Although it is not a particularly sporting course, it is a good one, offering plenty of challenge to those playing for fun. No greens' fee will be charged to Luther leaguers registered for the convention.

The campus brags two batteries of tennis courts—one in the women's athletic area and one in the men's. Guests should bring their own racquets and balls.

Volley ball is played near the women's field house, where three games are often under way at the same time.

Soft ball can be organized at Cook Field, where several games can go on simultaneously, and also on the women's athletic field. Recreation facilities at Miami occupy about 40 acres, so there is space for much play and many players at the same time.

SWIMMING will be offered to convention visitors in the University's fine new natatorium. This has two pools. One is for beginners. The other is a regulation pool 75 feet long, with water depth of 12 feet at the north end.

Indoor pools do not appeal to some in the summer. But Miami's large pool is at ground level and is entirely flanked by windows on the east and by three floor-to-ceiling windows on the north. These seem to bring the outdoors in.

For those who prefer an outdoor pool, the one operated by the Village of Oxford (about a mile and a half from the campus) will be available. Its fee is a modest one.

No horseback riding is offered by the University in the summer. But the avid horseman can arrange to ride. Horses are for hire locally.

A country club golf course west of Oxford is also available for those who wish a little more challenge plus the price of a fee.

Not far from several residence halls are the University's formal gardens. These are always a good destination for a walk if there are those who take their recreation that way. On August the phlox is at its best and the avenue of zinnias is a crazy-quilt of color.

By Robert B. Cummings

PETER PAN (Walt Disney)

Mark up Walt Disney's *Peter Pan* as his most humorous fantasy. After a galaxy of feminine leaders such as Snow White, Cinderella, and Alice in Wonderland, Peter Pan has become Disney's first young cartoon hero. The spectacular adventures on the isle of Never Land and the villainies of Captain Hook take on human reality with Disney's magical effects and his extended scope to this world-famous play by James M. Barrie.

More "backgrounds" were used for the filming of *Peter Pan* than have been used in any other Disney feature. Technicolor, Disney "know how," and a play that has become legend, all add up to a night of family entertainment that will be long remembered.

SPRINGFIELD RIFLE (Warner Brothers)

A little known chapter of American military history is brought to true life in this well-filmed picture. The birth of the Army Intelligence Department is told with Gary Cooper as the lead, portraying Major Lex Kearny of the Union forces.

The efforts of the Union army to muster enough horses for a spring offensive meet with failure because of the interference of Southern sympathizers. Major Kearny (G. Cooper) in the face of family break-up and ridicule of his men acts as a Union spy to trap the Southern sympathizers who are somehow getting complete information on the troop movements from the Union Fort of Hedley. This is an excellent job of story telling, realistically filmed in Warner Brothers own Warner-Color.

Movie Reviews





MERRY WIDOW (MGM) (Technicolor)

Lana Turner and Fernando Lamas do an excellent job in making this one of Hollywood's great musical extravaganzas. Good music, well executed dancing, and a lively story makes for a good evening of light entertainment.

This is the third attempt to film the "Merry Widow" and to do the job justice. Certainly they have succeeded.

BWANA DEVIL

(Arch Oboler Paramount Release)

The newest thing in motion pictures is this third dimension film telling the story of a British crew of railroad builders who in the middle 19th century are meeting defeat in their attempt to build a railroad through the Belgian Congo.

Two man-eating lions are constantly on the prowl for these construction workers, and work on the road is brought to a halt that causes more than a little consternation to the British Parliament.

The picture was filmed on a 40,000 mile safari through the Belgian Congo and is the climax of over 25 years of scientific research both in the United States and Europe toward the perfection of Stereoscopic. Besides being a very stirring adventure story, it is worth seeing for its thrilling color. Third dimension is like looking out your window and witnessing first hand the scenes that are unfolded, rather than looking at a flat screen. It certainly is like being there in person.

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This is the month to pull off some

April Antics

By Julie M. Walton

LET'S begin the evening of fun by playing White Rabbit. All of the leaguers, with the exception of the leader, kneel in a circle with their faces to the ground. The leader asks one of the leaguers if he knows how to play White Rabbit. Because he doesn't, this person asks the person to his left the same question and so on around the circle. When everyone has admitted that he doesn't know how to play White Rabbit, the leader says, "Since no one knows how to play White Rabbit, I guess we can't play it." (*April Fool!*)

Duckie-Wuckie

The group is seated in a circle. Duckie-Wuckie is given a pillow and then blindfolded. While the group exchanges seats, Duckie-Wuckie (one of the leaguers) is turned around three to five times. Then Duckie-Wuckie takes the pillow and hunts for a lap. He places his pillow on a lap and then sits on the pillow.

He says, "Duckie-Wuckie", and the victim (owner of the lap) says, "Quack! Quack!" This can be said only twice. Duckie-Wuckie then has only three chances to guess whose lap he is sitting on. If he guesses correctly, the victim becomes Duckie

Wuckie and the game continues. Any number can enjoy this game.

Coffee Pot

The group is arranged in either a circle or a straight line. The leaguer selected to be *It* is sent from the room and the group chooses an activity that *It* is likely to do . . . for example, ice skating, chewing gum, ironing, combing hair, swimming. Then *It* is called back into the room.

It can ask only questions having Yes or No answers, and only one question to a person. *It* refers to the activity he is to guess as "Coffee Pot." Therefore his questions would be, "Do I coffee pot in the morning?" . . . "Do I coffee pot to be attractive?" . . . "Can anyone coffee pot?" . . . And so on.

It can only make three guesses. (But he can ask any number of questions before he makes his three guesses.) The person who answers, "Yes," to one of the three guesses becomes *It* and the game continues.

Zip and Zap

Have the group seated in a circle. The leaguer on each individual's right is known as Zip. The leaguer on each individual's left is known as Zap. The

person selected to be *It* stands in the center of the circle, points to someone and says either "Zip" or "Zap." The victim must tell the name of the person referred to before *It* can count to 10. If the victim fails, he becomes *It* and the game continues. Ten or more leaguers can play this game. Sound confusing? It is!

Biblical Bee

You have probably participated in "Geography Bees" at school. In this game instead of using geographical locations, you will use Bible names and/or towns and cities. . . . Start off with the name "Paul" and the next in line could say, "Leviticus"; then "Sarah"; then "Herod"; and so on.

The group should be divided into two teams with a leaguer recording all names given. If a name is given that ends with a letter that cannot start another word (for example, Mary), the person giving that name is eliminated. Any number can play this game.

Food

Cookies in the form of bunnies and hot chocolate—with oodles of jelly beans—will come in handy just before the leaguers leave for home.

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April Book of the Month

MARCO POLO. By Manuel Komroff. New York: Julian Messner. 171 pages. \$2.75.

If you can vision a dukes-mixed man with the combined abilities of Lowell Thomas, Arnold Toynbee, Daniel Boone, J. Edgar Hoover, and Winston Churchill, you would end up with a man pretty much resembling Marco Polo.

As a reporter, any present-day newspaper, radio, or TV would extend gracious financial offers to get him. As a historian, he would be widely read. As an explorer, he could show the best of them some new wrinkles. As a detective, he'd probably replace J. Edgar Hoover—that's taking nothing away from J. Edgar. As a prime minister he ranks with the world's greatest.

You see, Marco Polo was an unusual piece of humanity. And this volume proves it.

The author, whose edition of Marco Polo's original travels has now become a standard work, says, "I dug up these dry bones from a long neglected grave, put them together in an orderly fashion, and tried to blow life into them. His "blowing" was certainly worth the trouble.

It tells of Marco's years of service to the fabulous and fierce Kublai Khan; of the Christians and why they made the best body-guards; of the system of selecting "beauty queens" for both the emperor and his cronies; the use of coal, asbestos, a lost and found department, tattooing—just to name a few of the interesting his-

torical accounts.

But Marco Polo suffered the fate that so often fells a man who seemingly arrives on the scene centuries ahead of his time. After 24 years of travels, he returned home to report them, only to be laughed at as a dreamer of dreams, a producer of lies.

However, time was on his side. His supposed fictions turned out to be sure-enough facts—facts that will interest almost any reader.

—LESLIE CONRAD

Just for Fun

A CALENDAR OF PARTIES. By Edith and Jack B. Fellows. Nashville, Tennessee: Boardman Press.

Do your league socials need oomph? Are they dull, the same type time and time again? Then you need a copy of *A Calendar of Parties*.

This is a very unique book. It contains four or more different socials for each month. Included are not only such traditional days as Valentine's Day, St. Patrick's Day, Hallowe'en, etc., but some truly different occasions.

Your socials are bound to be a success with this book tucked under your arm. Each party listed includes invitations, posters, games to be played, decorations, and even what refreshments are most suitable for the occasion. Some sample titles are: Glob-alover's Party, Air Castle Party, B-29 Party, Atomic Party, Peppermint Stick Party.

A "must" for all leagues.

—DOROTHY SCHILLING

THE COMPLETE BOOK OF COLLECTING HOBBIES. By William Paul Bricker. New York: Sheridan House. \$3.50. 316 pages.

In a recent article in the *American Weekly*, Charles Curtis listed the "Ten Mistakes Teen-Agers Make." One of the 10 was: They don't have enough hobbies.

This volume will help teen-agers—as well as those who have nothing left except the "memories" of their teens—meet this problem head-on.

One of the most natural habits of mankind is the habit of collecting—everything from safety-match covers to safety-pins. It can be an inexpensive hobby, or a very expensive hobby. It depends on your pocketbook.

Such subjects as how to start a hobby, how much it will cost, how much house space you'll need for it, why you need a hobby, etc., are discussed in the opening chapter.

The author includes chapters of guidance for such hobbies as stamps, buttons, minerals, clocks, furniture, glass, books, coins, dolls, jewelry, shells, plus one on "all sorts of things."

—L. C.

Life Adjustment

A series of 49-page booklets "to help young people solve the problems of everyday living" have been published by Science Research Associates, Inc., 57 W. Grand Ave., Chicago 10, Ill. These are called "Life Adjustment Booklets." Single copies are 40¢, three copies for \$1.00.

Many of the booklets are worth the study of individual leaguers. Some may successfully be used as the bases for discussion at Luther League sessions.

Recently released booklets are summarized in the following columns by Margaret Mangum.

Yourself

Your Heredity—If you've puzzled over why you're what you are, *Your Heredity* will help you get straightened out. We're all the products of parents and grandparents. This booklet may help you find that some worry nagging your inner self is completely soundless.

Your Behavior Problems—There are reasons why you lose your temper, why some people make you balky as a mule. Understanding yourself is one of the biggest steps in growing up. The booklet lists tests for you to take. It also provides good common-sense solutions to some of your behavior problems.

What Are YOUR Problems?—This is a good follow-up to the above booklet. Specific problems are explained here: Things like problems with parents, with school, with people in general, with inward strife.

You and other folk

Getting Along with Others—If you want other people to like you this booklet will be a big help. Knowledge of the social game and the social skills is here for your perusing, along with some tests and quizzes you'll like to take.

Making and Keeping Friends—Friendship will be more and more valuable to you as life goes on. How to make friends is something you can learn. Here are do's and don'ts, why's and wherefore's, and a general lot of advice well worth

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Where Are Your Manners?—The old story of getting along with people in this world and the fact that good manners ARE important.

Baby-Sitters' Handbook—One of your first jobs may be baby-sitting. Here are the ways to do it properly. Learn the easy way! And make friends of your charges and their parents in the bargain.

You and school

High School Handbook—An introduction to high school. Here are some of the problems you'll face, some of the choices you'll have to make. Reading this booklet will put you a jump ahead of yourself in making the big adjustment.

School Subjects and Jobs—Do some of the subjects you take seem screwy? Or without any point? Here are suggestions

on how to make the most of the subjects you choose or are required to take. The booklet gives you a bird's-eye view of how they'll tie into your later life.

The world about you

Facts About Juvenile Delinquency—Do you know any trouble-makers? Chances are you've at least heard of one in your school. This booklet is to help you understand just what juvenile delinquency is, how unhappy the boy or girl who gets into trouble really is, the importance of finding peace inside yourself and the advantage of being a good citizen.

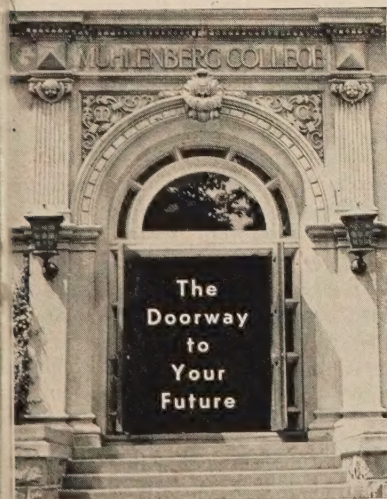
Primer of Atomic Energy—If you are in the dark as to what all the talk of atomic energy is about, this booklet will shed some light on the subject.

Keeping Up with the News—Newspapers contain more than comic strips and sport pages. To be a more alert and interesting person, knowing how to read a newspaper intelligently is a must. Here are pointers on how to read a newspaper and on what makes news.

Facts About Narcotics—A drug addict is a sick person. It takes a long time and lots of money, either from private or public funds, to cure the disease. For your own safety and health, you should learn just what narcotics are. Here are the answers.

Facts About Alcohol—Some people think the use of alcoholic beverages is sinful. Others seem to drink them as a matter of course. Lots of teen-agers are wondering just what the drinking problem is all about. Here is a summary of facts about alcohol and people's attitudes toward it.

Our World of Work—After school days are over you have to get a job. The world of work is far more complex and fascinating than the average person is aware of. Here are facts about what kinds of occupations are open to you, about our mighty industries, and about your chances as a wage earner.



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Write for information and catalogue

Clatter . . . by conrad, jr.

AS SOME of you know—who scan the book review section of LUTHER LIFE—a spare-moment pastime of mine is that of reviewing books. Books just reviewed—or yet to be reviewed—generally land on any one of three shelves in the book case nearest my desk at home.

One night I glanced into the case and noted two books that I had just finished reviewing standing side by side. One was titled *What Is the Best New Testament?* The other was *Television*.

At first I chuckled. Then I quickly ceased to chuckle. I put on my chuckling brakes the moment I realized that the answer to the question was more fact than fiction. “The Best New Testament” for the most Americans IS “Television.”

You see, the word “Testament” means witness or testimony; and the newest witness for millions of Americans is TV. In fact, for many, it’s the only testament about which they can give any witness.

After taking my eyes and mind off the above-mentioned two books, I allowed the optical and the mental to survey the shelves of the case at random. Here are some other volumes that were upright, side by side. (By accident, some of them tell a true story.)

One volume of *This Is My America—My Country* was over in the corner by *Delinquents in the Making*. ‘Nuf said? It’s a sad fact: There are too many of these unfortunates in the making in this, our country.

On the same shelf I found *Ralph J. Bunche* beside *Modern Wonders and How They Work*. If there is a “modern human wonder” today it’s Ralph J. Bunche. Nobel Peace Prize winner in 1950, an honor extended to him for his matchless ability as a statesman and strategist to bring peaceful solutions out of chaotic entanglements between nations.

Moving down to the second shelf, I saw *God and Man at Yale* by *Choose the Right College*. The author of the former wasn’t too sure that he had chosen the right college—there was very little of the “godly” in class or on campus. One of the most important decisions a youth—or his parents—ever make is that of the college or university he or she will attend.

Then I was really forced to smile: *For Better or Worse* was jammed right up next *The Family Scrap Book*. I’ll say nothing else except that the grin results from the mental emphasis I placed on the word “scrap.”

Elijah the Tishbite was next to *Thunder Road*. If you recall the biblical history of Elijah, you remember that Elijah “hit the road” on the evening of the day that the Lord allowed him to call forth lightning, thunder, and rain for the first time in three years and six months of drought. His leaving town in such a hurry was the result of wicked Queen Jezebel’s threat to kill him and avenge the death of her 450 priests.

Books talk, even as they stand silently side by side on a shelf.

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